Bhavana Vanda

Book of Devotion

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Buddha Dharma Education Association Inc.

Bhāvanā Vandanā

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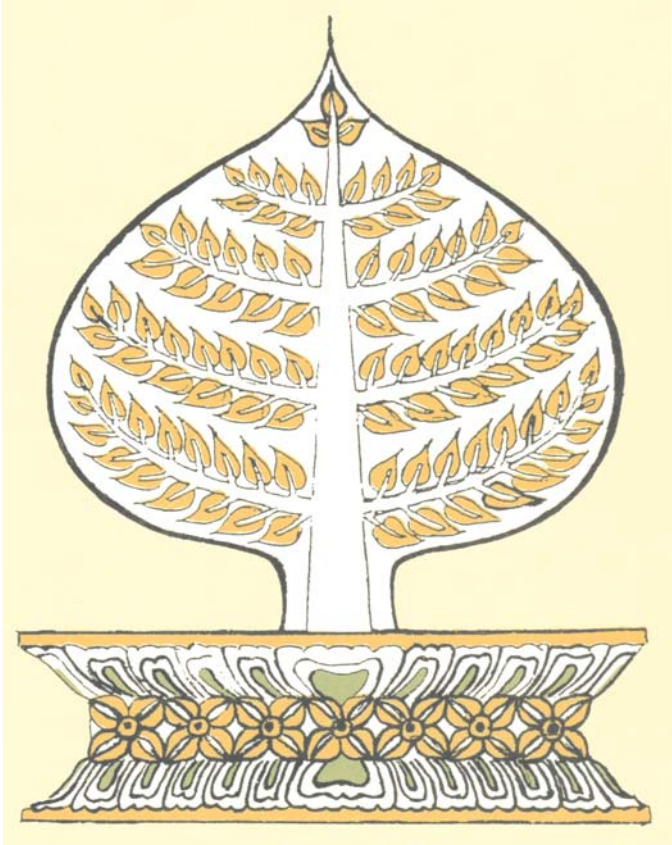

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Bhāvanā Society Meditation Center

Bhāvanā Vandanā

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Preface

In preparing this Vandana book we used some material from the Vandana book compiled by Bhikkhu Bodhi and myself for use at the Washington Buddhist Vihara. Also, we acknowledge with thanks the use of The Pali Chanting with Translation, Vandana and Vat Pirith, Mirror of the Dhamma and Toward Peace.

This book would not have been printed so soon with this quality if not for the kind help of Bhikkhu Rahula, Bhikkhu Dang Pham Jotika, Bhikkhu Sona, Samaneri Sama, Hal Barron, Dr. N. K. G. Mendis and Margo Born. I express my sincere thanks and gratitude to them, and Susila Mallawarachchi for designing the cover and the press for printing this book in time.

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Pali Pronunciation

As Pali writing does not have its own alphabet, people have adopted their own alphabet to write Pali and pronounce phonetically — pronouncing as it is written. The Pali alphabet is made of forty-one letters. These are divided into eight vowels, thirty-two consonants, and one pure nasal sound called Niggahita. The letters are classified into the categories represented in the following diagram:

8 vowels:	a,ā,i,ī,u,ū,e,o
5 gutturals:	k,kh,g,gh,ṅ
5 palatals:	c,ch,j,jh,ñ
5 cerebrals:	t,th,d,dh,n
5 dentals:	ṭ,ṭh,ḍ,ḍh,ṇ
5 labials:	p,ph,b,bh,m
5 semi-vowels:	y,r,ḷ,l,v
1 sibilant:	s
1 spirant:	h
1 pure nasal:	ṃ

Among the five classes of mutes, the gutturals are formed in the throat, the palatals with the tongue pressed against the front palate, the cerebrals with the tip of the tongue in contact with the back of the palate, the dentals with the tip of the tongue against the teeth, and the labials with the lips. Among the semi-vowels, l is cerebral and **l** is dental. Since a distinctive cerebral sound is not found in English, the pronunciation of the dental only is given below for those letters coming in both forms. The cerebral counterparts should be spoken with a similar sound, but uttered with the tongue placed against the palate rather than the teeth. Again among the mutes, **k, g, c, j, t, d, ṭ, ḍ, p,** and **b** are unaspirates; **kh, gh, ch, jh, th, dh, th, dh, ph,** and **bh** are aspirates; and **ṅ, ñ, ṇ, n,** and **m** are nasals. The aspirates are single letters. They are pronounced like their unaspirated counterparts except that a slightly forceful outbreath is added to them. Hence the pronunciation of the unaspirates only is given here.

The Vowels are pronounced as follows:

a	is like	u in hut
ā	is like	a in father
i	is like	i in pin
ī	is like	ee in beet
u	is like	u in pull
ū	is like	oo in pool
e	is like	a in bake
o	is like	o in hole

The Consonants:

k	is like	k in king
g	is like	g in gone
n	is like	ng in sing
c	is like	ch in church
j	is like	j in joy

ñ	is like	ny in canyon
ṭ	is like	t in top
t	is like	t in thigh
d	is like	th in the
n	is like	n in name
ḍ	is like	d in dog
ṇ	is like	n in not
p	is like	p in pot
b	is like	b in bat
m	is like	m in mother
y	is like	y in yes
r	is like	r in run
l	is like	l in long
v	is like	v in vine
s	is like	s in sun
h	is like	h in hot

Introduction

The purpose of this book is manifold. One is to teach the users of this Vandana book how to pronounce Pali words correctly. The most effective way of doing so is to repeat the same thing over and over again. The Vandana book is made for daily recital at the Bhavana Center in West Virginia. By the daily repetition of these Pali verses and Suttas people can learn the Pali pronunciation without much effort.

Secondly we intend to teach people the Pali language without much toil. Teaching Pali in the traditional method, such as using grammar books, translations, or exercises does not seem to work well with many people who have not been educated in the ancient methods of learning dead languages like Pali. Therefore we made one half of our chanting in English, so people learn the meaning of what they chant in Pali and later on they can compare the English with the Pali.

Thirdly, we intend to teach people Dhamma through devotional service. As Pali language is used primarily to teach the Dhamma and as we spend more than an hour each day — morning and evening in chanting, we thought of making use of this opportunity to teach people the Dhamma without a great effort. In order to fulfill all these purposes we decided to include certain Suttas which are not normally used in Viharas for vandana service.

The section that the monks and nuns at the Bhavana Center recite daily consists of *Atita Paccavekkhana* (recollection of the purpose of the requisites after using them) and *Dasadhamma Sutta* (a sutta containing ten Dhammas for monks and nuns to reflect upon daily). The rest of the vandana book for everybody to recite daily consists of three of the most popular suttas: *Mangala Sutta, Ratana Sutta* and *Karaniyametta Sutta*. Other Suttas which are not used in traditional vandana books are: *Anattalakkhana Sutta, Adittapariyaya Sutta, Khandha Paritta, Mettanisamsa Sutta* and *Attha-mahapurisavitakka*.

We added to the Paritta chanting section the summary of the Seven Factors of Enlightenment (Sattabojjhanga) in verses. Reminding oneself of the factors of enlightenment is so important that, according to the Mahacundatthera Bojjhanga, even the Buddha recovered from his illness by listening td that which he had expounded to his own followers.

In order to increase the devotee's confidence in the Triple Gem, we decided to add another most important and profound part of the Buddha's teaching i.e. The formula of Dependent Origination (Paticcasamuppada). It is said that the six-color aura of the Buddha radiated from his head when he was reflecting on these factors of Dependent Origination in the fourth week of his enlightenment. This law of causation explains the whole nature of the interdependency of our existence here in this life and in the next as well.

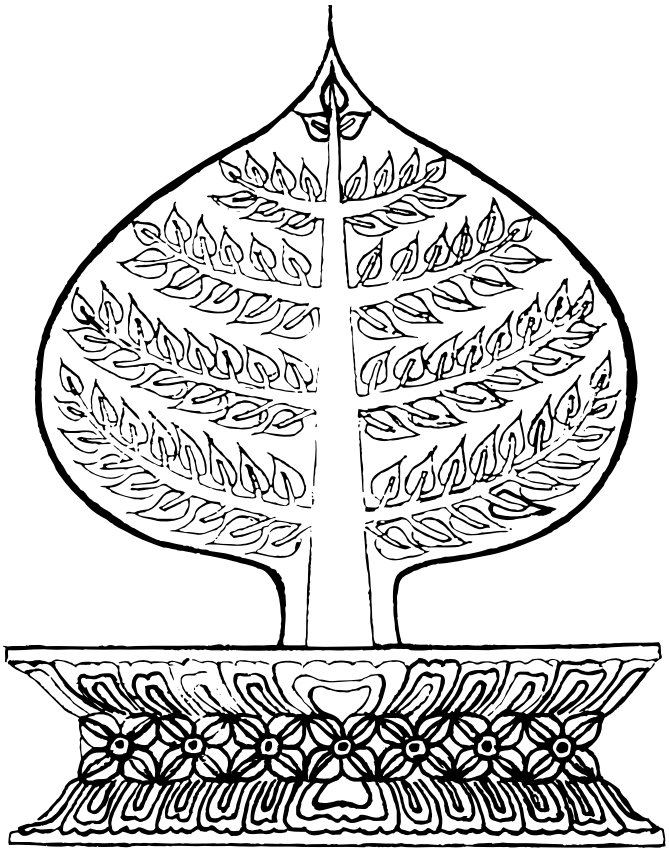
The Maha Jayamangala Gathas are a set of Pali verses of protection probably composed in Sri Lanka. Two

of the sections most often chanted on any special occasion are the Karaniyametta Sutta and the Maha Jayamangala Gathas. Therefore we include them too in this vandana book for our monks, nuns and lay devotees to recite and memorize.

Devotional service and Meditation are not very much different from each other. What we learn in devotional service culminates in the practice of meditation. For instance, we recite in the Anattalakkhana Sutta the three characteristics — impermanence, unsatisfactoriness and selflessness — of all conditional things. One realizes the three characteristics when one attains the goal of meditation. What we learn in Adittapariyaya Sutta is also what we learn from our own meditational experience. What we recite when making such offerings as flowers and incense to the Buddha is the recollection of impermanence which is one of the three characteristics of all conditional things. Moreover, one of the benefits of the meditation practice is to deepen our devotion to the Buddha, Dhamma and Sangha through our understanding of Dhamma. And

it is this devotion that we express in words when we spend time in vandana practice.

The Theravada Buddhist devotional service has been developed independently by different temples according to their own needs and feelings. Even today, each Buddhist Temple in the same country has its own vandana service. Therefore, there has not been one standard devotional service system accepted by every Theravada Buddhist temple in the world.



How To Set Up A Shrine

Those who wish to develop a vandana routine for themselves should set off a separate place in their residence to be used exclusively for devotional practice and meditation. If space permits, a small extra room could be turned into a shrine room. If such a room is not available one might use a spacious closet or separate off a small section of a room by hanging a curtain. If space in one's house is very small, then a reasonably large table could be set up or at least a corner table could be turned into an altar or a shelf high on a wall could be used to keep a Buddha image and treated as the focus of one's vandana.

Setting off a separate place for devotional service and meditation in one's own home creates a very peaceful and serene psychological atmosphere. As our association with the place increases, it becomes possible merely by entering it to create a calming and soothing feeling in the mind. The repeated practice of this can serve us as a constant reminder of the ultimate value of our lives — that beyond

all our immediate aims and activities our final goal is to attain enlightenment and liberation from suffering. When one treats one's shrine area as a sanctuary where the Triple Gem — the Buddha, the Dhamma and the Sangha — reside, one can constantly be reminded of one's reverence towards them. By reciting daily devotions and chanting suttas one leaves wholesome and positive vibrations in one's shrine room. These vibrations also aid most positively one's practice of meditation.

The area set off for devotional practice and meditation should be a quiet, pleasant and private place. If the shrine is set up in a sleeping area it should stand in the direction of the head of the bed, not at its foot. As the head is the topmost part of the body, the head should be directed towards the shrine which has the objects of veneration. Entering the shrine, one should remove one's shoes. In winter one does not have to remove one's socks. This is a customary sign of respect. It promotes cleanliness in the shrine area. It also makes it easier to assume the correct postures for the devotional practice and the practice of meditation.

Objects Of Veneration On The Altar

The central figure on the altar is the Buddha image in sitting posture. If one cannot find a suitable Buddha image, one may use a Buddha picture. One should remember that the Buddha image is not alive, but is the most outstanding representation of the embodiment of perfected physical attributes of the Buddha, intended to render visible the distinguished qualities of the Master — his serenity, composure, peacefulness, and purity. The attention directed towards these attributes of the Buddha during the devotional practice helps generate confidence and devotion towards the Buddha, makes the mind calm, and arouses inspiration to follow the path laid down by the Buddha.

Training the mind to cultivate reverence and dedication towards the Buddha is an essential component of the practice of the Dhamma. Therefore, the Buddha image or the picture should be set up on a special table or stand reserved for it. The Buddha image should be placed a little higher than other articles of spiritual significance, such as images

of great disciples, eminent teachers, Bodhi leaves, scriptural texts, Dhamma wheels, miniature stupas. And all of them must be placed a little higher than the head so that one is able to look up towards them at a gentle angle when kneeling down. The altar table should be covered with a clean cloth of colors and designs conducive to contemplative states of mind. A soft mat or rug can be laid out in front of the Buddha image, to be used for kneeling during devotional practice and meditation.

No other image should be placed above the Buddha image. One should not sit with the feet pointing to the image, remain sitting or standing with the back to it, or engage in worldly conversation in the shrine room. Buddha images should not be used as items of living room decoration.

Before the actual devotional practice begins one should place offerings on a small table placed in front of the main altar. If only one table is available for use, the Buddha image can be placed on a slightly elevated platform and the offerings, such as lights, incense,

and flowers, can be set in front of the image. The lights may be either candles, oil lamps, or decorative electric lights. The flowers may be either artificial or natural but whenever possible fresh flowers should be offered. Other articles of offering may be water, fruits, sweets, and prepared food. However, food and fruits should be offered before noon. To hold lights, flowers, and incense, candle-holders, vases and an urn filled with sand should be used.

One should understand that the Buddha image does not use any of these items of offering. We use them to express our veneration of the Buddha and our self-abnegation. In order to show our gratitude and appreciation to the supremely enlightened Buddha we offer food that nourishes our bodies, flowers and incense that please our eyes and nose. They are a symbolic way of offering all that we cherish in the material world to the supreme emblem of spiritual perfection, the Fully Enlightened One. After placing these offerings on the table the verses of offering should be recited following the reverential salutation to the Buddha, the Dhamma and the Sangha.

The Way Of Salutation

The most appropriate devotional practice begins with a triple prostration before the Buddha image. The triple prostration ensures the understanding and conviction of one's sincerity. It is a formal act of deep commitment to any honest and mindful deed. While prostrating one should collect one's attention and bring it to bear upon the reaffirmation of one's faith in the Buddha, the Dhamma and the Sangha.

This act of prostration is called "five-point prostration" (*pancanga vandana*), because in this position both hands are placed together in front of the body with the thumbs and fingertips touching and slightly cupped at the palms. This is simply a form of respectful salutation used frequently as a greeting for monks or nuns and also for saluting parents and other elders. Holding hands in this position one should kneel down — the lower part of the legs under the thighs and the feet under the buttocks. Although there is no standard way of placing the hands down on the floor, we recommend that the palms be faced up or down

and the hands separated, leaving enough room for the forehead to touch the ground. The forearms up to the elbows should be on the ground with the elbows touching the knees. Thus the body is resting on the ground at five points: the forehead, forearms, and lower legs. Following this the upper part of the body is raised and the hands rejoined in "anjali." The full prostration should be done three times altogether.

The three prostrations are done in order to express reverence to the Triple Gem and to inspire a posture of devotion, modesty, and openness. It also brings the additional benefit of curbing pride and arrogance. Those who are humble open themselves to the guidance of others and thus become capable of learning and growing. Reverence and humility are considered to be blessings in Buddhism because with these two qualities one can lower one's head which is the topmost part of one's body holding the brain and the main sense organs. By bowing down before the image of the supremely enlightened Buddha one prepares oneself to accept his teaching and guidance leading up to the attainment of enlightenment.

Formal And Informal Vandanā

When you do vandana by yourself in your home or at a Vihara you may kneel down comfortably and start your vandana directly with the salutation to the Buddha, then proceed to the formulas for the refuges and precepts.

When you do formal vandana with a monk or nun present, you make a formal request to a monk or nun to administer the refuges and precepts. This procedure preserves the religious relationship between the laity and clergy in the heritage of Theravada Buddhist practice.

After you have made making the formal request the monk or nun begins the administration of the refuges with the following formula of salutation to the Buddha. “Namo tassa bhagavato arahato samma-sambuddhassa.” (I pay homage to the Blessed One, the Worthy One, the Fully Enlightened One.) The lay person repeats it three times after the monk or

nun. The word for word meaning of the formula is this: “Namo” = “I pay homage”; “tassa” = “to him”; “Bhagavato” = “to the Exalted One”; “Arahato” = “to The Worthy One”; “Samma Sambuddhassa” = “to The Fully Enlightened One.”

After the salutation repeat another formula three times to take Refuge in the Buddha, the Dhamma and the Sangha. These three are called the Three Refuges in the Buddhist religious tradition. They also are called the Triple Gem. By taking refuge in the Triple Gem one is initiated into the practice of the Buddha’s teaching. From that point on one can be considered to be a Buddhist. However, the real Buddhist is the one who lives a life following all the principles of the Buddha’s teaching with full understanding.

Therefore the recitation of the formula of taking the Refuge should be done with full understanding of the meaning of the Three Refuges. The first of the three Refuges is the Buddha who is the discoverer and expounder of the path to liberation. He is the supremely enlightened being who elevated human

dignity to the highest spiritual attainment, purifying the mind through the practice of the path laid down by all enlightened beings including himself. The Dhamma is the Buddha's teaching of the truth. The Sangha is the community of enlightened disciples of the Buddha. They are four pairs and eight individuals. The four pairs are those who have attained the Stream-entry Path and Fruit, those who have attained the Once-Returners' Path and Fruit, those who have attained the Never Returners' Path and Fruit and those who have attained the Arahants' Path and Fruits. When these pairs are separated there are Eight Individuals. The definition and qualification of the Buddha, the Dhamma and the Sangha are given in the Vandana section of this book.

Taking refuge is purely a mental process of accepting the Triple Gem as one's own supreme guiding principles. In order to achieve the goal of these principles one has to follow their meanings. This means translating the Buddha's teachings into action and living by the Dhamma (*Dhammam kayena passati*).

The way of following the Triple Gem is, in fact, outlined in the next section following the Triple Gem, i.e. the precepts which are divided into several categories. In this **Vandana** book we have included only the five precepts and the eight precepts which lay devotees are expected to observe. These are training rules that each person takes upon oneself voluntarily to uphold without any sense of intimidation or supplication to anybody outside oneself. Although putting them into action is a real challenge to one's integrity, the serious devotee makes every humanly possible effort to maintain them. If one is fully committed to the Triple Gem one may not find it impossible to put these principles into one's daily practice.

By observing these precepts you practice loving-kindness in action. When you abstain from killing you respect all living beings. When you abstain from not taking what is not given, you practice appreciative joy — you rejoice in others' happiness of having what they have. By abstaining from sexual misconduct you

respect and honor the dignity of other persons. By abstaining from telling lies, you not only honor and respect truthfulness but you also maintain your own dignity and self-respect. By abstaining from taking intoxicating drinks and drugs you remain sober with a steady state of mind which can easily be trained to cultivate mindfulness leading up to the attainment of enlightenment.

If you take the three Refuges and the Five Precepts or Eight Precepts from a monk/nun the monk or nun will admonish you to practice them diligently. Then he/she will summarize in a verse the benefits of putting these principles into practice.

This is followed by the recitation of the twenty-four attributes of the Buddha, the Dhamma and the Sangha each having nine, six and nine attributes respectively. These formulas go back to the time of the Buddha himself. He used them on many occasion to describe the Triple Gem. Reciting these formulas with full understanding of their meaning and with

a calm and composed state of mind instills such a deep sense of devotion in the mind of the devotee that they have been included among the subjects of meditation as recollections (*anussati*). In the verses preceded by the Dhamma vandana you will read *"Dhamman ca tividham varam"* (excellent threefold Dhamma). The Threefold Dhamma is the Dhamma of scriptural study (*paryatti dhamma*), the Dhamma of practice (*patipatti dhamma*) and the Dhamma of realization (*pativedha dhamma*). Also, you will read *"Sanghan ca tividhuttamam"* (Noble Threefold Sangha). The threefold Sangha is the community of arahants, the community of learners, and the order of fully ordained monks and nuns.

Sharing Or Dedication Of Merits

"Merits" means skills. When you have skills you can share them with others. In the ordinary sense of the word, "merits" means that which you can sell to or buy from others. You are promoted in your job or academic level according to your merits. Similarly, in the spiritual field, the things that you do to promote your peace and happiness are called meritorious acts. It is these acts that elevate your spiritual level and lead to the attainment of enlightenment. These spiritual merits are committed with a pure state of mind which follows you as your own shadow which never leaves you. When you do vandana you do it with a pure state of mind. You admire and appreciate the qualities of the Triple Gem and wish to emulate and adopt them in your own life. When you make such conscious effort to espouse them your mind creates room for them and you endeavour to live a life similar to those noble ones who are the embodiments of peace and happiness.

Having cultivated these noble qualities you wish to share them with your dear ones, known ones and even unknown ones. Sharing what you highly appreciate and admire with others is a very generous and compassionate act. Therefore in Buddhist tradition sharing merits with others is also a meritorious deed which is called the dedication of merit (anumodana). Rejoicing in other's merits also is considered to be meritorious. This means you support and promote the wholesome thoughts, words and deeds of yourself as well as those of others. As you do this with pure intention, this kind of wholesome deed is called wholesome kamma. What you really do in your vandana is make an effort to cultivate the thought of practicing the Noble Eightfold Path. By accepting the Triple Gem as your only guides and determining to practice the precepts you lay the foundation of morality. By contemplating the qualities of the Triple Gem, reflecting on the nature of all conditioned things and reciting the verse on Right Concentration, you develop the spiritual atmosphere to take steps in the practice of meditation. All these are meritorious thoughts.

In memory of deceased relatives people perform numerous merit-sharing ceremonies in order to purify their own minds. They may give something to religious places or to the poor, observe the precepts or teach the Dhamma. Some people may even become ordained for a short period of time and stay in monasteries. Having done one or more of these things relatives or friends perform a ceremony in seven days, three months, or one year in memory of the deceased.

Before the ceremony starts the lay people fill a pot with clean water and keep it before them during the chanting. They also have two bowls, a smaller bowl inside a larger one. Towards the end of the ceremony relatives or friends of the deceased pour water from a pitcher or tea-pot into an empty bowl placed in a larger bowl saying "May my/our departed relatives share these merits." (*idam no natinam hotu sukhita hontu natayo.*) They let the water overflow into the smaller bowl. Symbolically overflowing water signifies the generosity of living relatives or friends. Water represents life, for there is life where water

is. The water in this ceremony also represents the merits without which none can be peaceful and happy just as without water none is able to survive. Just as water gives beings life, meritorious deeds give beings vitality to live. The empty cup represents the deceased relative or friend who is empty of happiness. Just as the cup fills up with water, so the minds of the deceased will be filled with joy and happiness after sharing the merits. Of course, not all the deceased will be in a position to share our merits. Only those who are born in an unfortunate state of existence called "spirits who subsist on the offerings of others" (*Paradattupajivi peta*) can share our merits. During the merit-sharing ceremony verses are recited by monks or nuns at the end of the pouring of the water into the empty cup.

This merit-sharing ceremony, according to the *Tirokuddha Sutta*, was introduced by the Buddha himself in order to help King Bimbisara of Magadha in sharing merits with his deceased relatives who had been reborn among the spirits who subsist on the offerings of others.

Forgiveness

At the end of vandana we ask the Buddha, the Dhamma and the Sangha to forgive us if we have done some wrong to them. Although the Buddha is not physically present in front of us, we have the image of the Buddha to represent and remind us of Him. The effect of paying respect to the name of the Buddha is not diminished in our minds whether the Buddha is present in front of us or not. Mere confidence in Him is what is necessary and sufficient for us to pay homage. The Dhamma taught by Him represents the Buddha. One who sees the Dhamma with wisdom sees the Buddha's wisdom, compassion and enlightenment in it. When we pay homage to the Buddha we feel that we are in front of the living Buddha. This feeling arouses our deep devotion and dedication to Him. Therefore when we request the Buddha to pardon us for the faults we have committed unmindfully, we humble ourselves and determine not to commit them again. Admitting one's faults becomes a sincere and honest confession.

Uposatha

We added the Uposatha section for lay people who live at the Bhavana Center to repeat every morning and practice while they live in this Center. The people who intend to become ordained at this Center are also expected to observe the Eight Precepts daily. People not living in the Meditation Center may use this section to intensify their effort in Dhamma practice on Uposatha Day which is determined by the lunar calendar, falling on the full-moon day, the new-moon day, and the two quarter-moon days of each lunar month. The full-moon day is considered to be the most important of all of them. On the Uposatha day the Bhikkhus and Bhikkhunis living in a community of four or more, gather to recite the rules of the monastic order (Patimokkha). In Buddhist countries lay Buddhists generally go to the Viharas to pass the day and night, often observing the three refuges and eight precepts which you find in this vandana book. They spend their time reading Dhamma books, listening to Dhamma sermons, meditating and

discussing the Dhamma. Sometimes a lay Upasaka (man observing the precepts) or Upasika (woman observing the precepts) who is well versed in the Dhamma will preach Dhamma to the rest of the people if a monk or nun is not available.

On close scrutiny you will notice that all the precepts are meant to discipline your mind and focus your attention on the practice of the Dhamma. They are not formulated for parroting, but for putting into action. When the precepts are put into action they bring a very good discipline necessary for the practice of meditation, calming the mind, deepening the understanding of Dhamma and liberating our minds from numerous psychic irritants. The lay follower. undertaking this code of discipline follows a monastic life similar to that of a novice monk or nun who observes these eight precepts and two additional ones.

Four Protections

Regarding The Four Protective Meditations: recollecting the Buddha's attributes at the time you pay homage to him is absolutely necessary in order to reinforce your confidence in him. The Metta Sutta, the Mittanisamsa Sutta, the Khandha Paritta, and "Sharing Loving-Kindness" are verses which we selected so that you may cultivate benevolent thoughts during the vandana practice.

You can choose one to recite each time you have vandana, or if you have time, you may recite them all. The third protection is "Unattractiveness of the Body." This section has been introduced to vandana by ancient Buddhists in order to reduce our attachment to the body by reminding us again and again of the true nature of the body. This knowledge reduces our pride and thought of permanence of the body. The last section of this protection is the recollection of death. As most people do not want to know anything about death, there is no opportunity for them to know

the true nature of life. This recollection brings us face to face with the reality of life. It helps weaken the attachment to life, treasure, and wealth; it produces a sense of renunciation and compassion; and, when the time for our own parting arrives, it enables us to die in calm and self-possession. It also is used in some countries for recitation during the funeral ceremony held for a deceased relative or friend and for commemorating a death anniversary.

For the convenience of the users of this book we divided the vandana book into two sections. We suggest that all devotees recite the first section daily and add one or two parts from the second section. It is advisable to classify, according to the user's convenience, the entire second section into seven parts and use one of them each day in addition to the first section, so in a week the entire book can be used. Then repeat this procedure each week.

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Vandanā / Devotion

Tisarana-Sila Yacana

Laity: Sādhu! Sādhu! Sādhu!
Okāsa aham bhante/ayye tisaranena saddhiṃ pañcasīlam dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante/ayye.
Dutiyampi… okāsa… me…
Tatiyampi… okāsa… me…
Monk/Nun: Yaṃ ahaṃ vadāmi taṃ vadetha.
Laity: Āma, bhante/ayye.

Tirataṇa

(*Monk/nun, followed by laity*)
Namo tassa bhagavato arahato sammā sambuddhassa
Namo tassa bhagavato arahato sammā sambuddhassa
Namo tassa bhagavato arahato sammā sambuddhassa

Buddhaṃ saranaṃ gacchāmi
Dhammaṃ saranaṃ gacchāmi
Sanghaṃ saranaṃ gacchāmi
**Bhante = Monk; Ayye = Nun. Use what is appropriate*

Request For The Refuges And Precepts

Laity: Sādhu! Sādhu! Sādhu!
Permit me bhante/ayye, I ask for the five precepts/eight* precepts together with the three refuges. Please, bhante/ayye, kindly administer the precepts to me.
A second time permit me,…
A third time permit me,…
Monk/nun: Repeat after me.
Laity: Yes, Bhante/ayye

Three Refuges

(*Monk/nun, followed by laity*)
I pay homage to the Blessed One, the Worthy One, the Fully Enlightened One.
(*three times*)

I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.
**Please repeat what is applicable*

Dutiyampi Buddhaṃ saranaṃ gacchāmi
Dutiyampi Dhammaṃ saranaṃ gacchāmi
Dutiyampi Saṅghaṃ saranaṃ gacchāmi

Tatiyampi Buddham saranaṃ gacchāmi
Tatiyampi Dhammaṃ saranaṃ gacchāmi
Tatiyampi Saṅghaṃ saranaṃ gacchāmi

Monk/nun: Saranāgamanaṃ sampunnaṃ.
Laity: Āma, bhante/ayye.

Pañcasīla

(*Monk/nun, followed by laity*)
*Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
*Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
*Kamesu micchācarā veramaṇī sikkhāpadaṃ samādiyāmi.
*Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
*Surā-meraya-majja pamadaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

A second time I go to the Buddha for refuge.
A second time I go to the Dhamma for refuge.
A second time I go to the Sangha for refuge.

A third time I go to the Buddha for refuge.
A third time I go to the Dhamma for refuge.
A third time I go to the Sangha for refuge.

Monk/nun: The Three Refuges are complete.
Laity: Yes, Bhante/ayye.

Five Precepts

(*Monk/nun, followed by laity*)
I undertake the training rule to abstain from taking life.
I undertake the training rule to abstain from stealing.
I undertake the training rule to abstain from sexual misconduct.
I undertake the training rule to abstain from false speech.
I undertake the training rule to abstain from intoxicating drinks and drugs causing heedlessness.

Monk/nun: Tisaranena saha pancasīlam dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādetha.

Laity: Āma, bhante/ayye.

Monk/nun:
Sīlena sugatiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visodhaye.

Aṭṭhangasila

Laity:
Aham bhante/ayye ajja imañ ca divasam uposathaṃ upavasāmi, aṭṭhangasamannāgataṃ sīlaṃ samādiyāmi.
Monk/Nun, followed by Laity:
*Pānātipātā veramanī sikkhāpadaṃ samādiyāmi.
*Adinnādānā veramanī sikkhāpadaṃ samādiyāmi.
*Abrahacariyā veramanī sikkhāpadaṃ samādiyāmi.
*Musāvāda veramanī sikkhāpadaṃ samādiyāmi.
*Surā-meraya-majja pamādaṭṭhānā veramanī sikkhāpadaṃ samādiyāmi.

Monk/nun:
Maintaining well the five precepts together with the three refuges, strive on with diligence.

Laity: Yes, bhante/ayye

Monk/nun:
By morality they attain good rebirth,
by morality they achieve wealth,
by morality they attain nibbana
therefore one should purify morality.

Eight Precepts

Laity:
Bhante/ayye, today I enter upon the Uposatha observance during the day. I undertake the set of eight precepts.
Monk/Nun, followed by Laity:
I undertake the training rule to abstain from taking life.
I undertake the training rule to abstain from stealing.
I undertake the training rule to abstain from incelibacy.
I undertake the training rule to abstain from false speech.

*Vikālabhojanā veramanī sikkhāpadaṃ samādiyāmi.
*Nacca-gīta-vādita-visūka-dassana-mālā-gandha-vilepana-dhārana-maṇḍana-vibhūsanaṭṭhānā veramanī sikkhāpadaṃ samādiyāmi.
*Uccāsayana mahāsayanā veramanī sikkhāpadaṃ samādiyāmi.
Imaṃ aṭṭhangasīlaṃ samādiyāmi.

Monk/nun:
Tisaranena saha aṭṭhasīlaṃ dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādetha.

Laity: Āma, bhante/ayye

Monk/nun:
Sīlena sugatiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visodhaye.

I undertake the training rule to abstain from intoxicating drinks and drugs causing heedlessness.
I undertake the training rule to abstain from eating at improper times.
I undertake the training rule to abstain from dancing, singing, music, shows, wearing garlands, using perfumes, and beautifying with cosmetics.
I undertake the training rule to abstain from the use of high and large seats and beds.
I undertake this set of eight precepts.

Monk/nun:
Maintaining well the eight precepts together with the three refuges, strive on with diligence.

Laity:
Yes, bhante/ayye

Monk/nun:
By morality they attain good rebirth,
by morality they achieve wealth,
by morality they attain nibbana
therefore one should purify morality.

Buddha Vandanā

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Iti'pi so bhagavā arahaṃ sammāsambuddho
vijjacaraṇasampanno sugato lokavidū anuttaro
purisadamma-sārathi satthā deva manussānaṃ
buddho bhagavā 'ti.

ye ca buddha atītā ca
ye ca buddhā anāgatā
paccuppannā ca ye buddhā
ahaṃ vandāmi sabbādā

natthi me saranaṃ aññaṃ
buddho me saranaṃ varaṃ
etena sacca vajjena
hotu me jayamangalaṃ

uttamaṅgena vande'haṃ
pāda-pamsuṃ varuttamaṃ
buddhe yo khalito doso
buddho khamatu taṃ mamaṃ

Homage To The Buddha

I pay homage to the Blessed One, the Worthy One,
the Fully Enlightened One. (*Three times*)

Such, indeed, is the Exalted One: worthy, perfectly enlightened, endowed with knowledge and conduct, well-gone, knower of the worlds, supreme trainer of persons to be tamed, teacher of gods and humans, enlightened and exalted.

To the Buddhas of the past,
To the Buddhas of the future,
To the Buddhas of the present
I offer my reverence always.

For me there is no other refuge,
The Buddha is my matchless refuge.
By these words of truth
May joyous victory be mine.

With my forehead I pay reverence
To the dust at His feet;
If I have done wrong to the Buddha
May the Buddha please forgive me.

Dhamma Vandanā

Svākkhato bhagavatā dhammo sandiṭṭhiko akāliko
ehipassiko opanayiko paccattam veditabbo viññūhī'ti

ye ca dhammā atītā ca
ye ca dhammā anāgatā
paccuppannā ca ye dhammā
aham vandāmi sabbādā

natthi me saranaṃ aññaṃ
dhammo me saranaṃ varaṃ
etena sacca vajjena
hotu me jayamangalaṃ

uttamaṅgena vande'haṃ
dhammañ ca tividhaṃ varaṃ
dhamme yo khalito doso
dhammo khamatu taṃ mamaṃ

Homage To The Dhamma

Well expounded is the Dhamma by the Exalted One, directly visible, immediately effective, calling one to come and see, leading onwards, to be personally realized by the wise.

To the Dhammas of the past,
To the Dhammas of the future,
To the Dhammas of the present,
I offer my reverence always.

For me there is no other refuge,
The Dhamma is my matchless refuge.
By these words of truth
May joyous victory be mine.

With my forehead I pay reverence
To the matchless threefold Dhamma;
If I have done wrong to the Dhamma
May the Dhamma please forgive me.

Sangha Vandanā

Supaṭipanno bhagavato sāvakasangho ujupaṭipanno bhagavato sāvakasangho ñāyapaṭipanno bhagavato sāvaka sangho sāmīci paṭipanno bhagavato sāvaka sangho yadidam cattāri purisayugāni aṭṭhapurisa puggalā esa bhagavato sāvaka sangho āhuneyyo pāhuneyyo dakkhineyyo anjalikaranīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

ye ca sanghā atītā ca
ye ca sanghā anāgatā
paccuppannā ca ye sanghā
ahaṃ vandāmi sabbādā

natthi me saranaṃ aññaṃ
sangho me saranaṃ varaṃ
etena sacca vajjena
hotu me jayamangalaṃ

uttamaṅgena vande'haṃ
sanghañ ca tividhuttamaṃ
sanghe yo khalito doso
sangho khamatu taṃ mamaṃ

Homage To The Sangha

The Order of the Exalted One's disciples is practicing well; the Order of the Exalted One's disciples is of upright conduct; the Order of the Exalted One's disciples has entered the right path; the Order of the Exalted One's disciples is practicing correctly, that is, the Four Pairs of Persons, the Eight Kinds of individuals, this Order of the Exalted One's disciples — worthy of offerings and hospitality, worthy of gifts and salutation, supreme field of merit for the world.

To the Sanghas of the past,
To the Sanghas of the future,
To the Sanghas of the present
I offer my reverence always.

For me there is no other refuge,
The Sangha is my matchless refuge.
By these words of truth
May joyous victory be mine.

With my forehead I pay reverence
To the matchless threefold Sanghas;
If I have done wrong to the Sanghas
May the Sangha please forgive me.

Bahuṃ ve saranaṃ yanti
pabbatāni vanāni ca
ārāma rukkha cetyāni
manussā bhayatajjitā

n'etaṃ kho saranaṃ khemaṃ
n'etaṃ saranaṃ uttamaṃ
n'etaṃ saranaṃ āgamma
sabbādukkhā pamuccati

yo ca buddhañ ca dhammāñ ca
sanghañ ca saranaṃ gato
cattāri ariyasaccāni
sammappañññāya passati

dukkhaṃ dukkhasamuppādaṃ
dukkhassa ca atikkamaṃ
ariyañ c'aṭṭhangikaṃ maggaṃ
dukkhūpasamagāminaṃ

etaṃ kho saranaṃ khemaṃ
etaṃ saranaṃ uttamaṃ
etaṃ saranaṃ āgamma
sabbādukkhā pamuccati.

They go to many a refuge,
Those who have been struck by fear,
They go to mountains and forests,
To parks and trees and shrines.

But this is not a secure refuge,
This is not the refuge supreme,
Not by relying on such a refuge
Can one be freed from all suffering.

But one who has gone for refuge
To the Buddha, Dhamma, and Sangha,
Sees with perfect wisdom
The Four Noble Truths.

Suffering, the arising of suffering,
The transcending of suffering,
And the Noble Eightfold path
That leads to suffering's final end.

This is the refuge that is secure,
This is the refuge that is supreme,
By relying on such a refuge as this
One is released from all suffering.

Pūjā

Vandāmi cetiyaṃ sabbāṃ
sabbāṭhānesu patiṭṭhitaṃ
sāririka dhātu mahā bodhiṃ
buddharūpam sakalaṃ sadā.

Iccevaṃ accanta namassaneyyaṃ
namassamāno ratanattayaṃ yaṃ
puññābhisandaṃ vipulaṃ alatthaṃ
tass'ānubhāvena hatantarāyo

Ghanasārappadittena
dīpena tamadaṃsinā
tilokadīpaṃ sambuddhaṃ
pūjayāmi tamonudaṃ.

Gandha-sambhāra-yuttena
dhūpen'āhaṃ sugandhinā
pūjaye pūjaneyyantaṃ
pūjabhājana muttamaṃ.

Offering

I pay reverence to every shrine
that may stand in any place,
the bodily relics, the Bodhi Tree,
and all images of the Buddha.

I have gained a vast mass of merit
honoring the most honorable Triple Gem;
by the spiritual power of that merit
may my obstacles be destroyed.

With candle lights dispelling dark
I venerate the perfect Buddha,
the light of the triple world,
who dispels the darkness of delusion.

With this incense sweetly scented,
made from fragrant substances,
I venerate the One worthy of reverence,
the supreme recipient of offerings.

vanna-gandha-gunopetaṃ
etaṃ kusuma-santatiṃ
pūjayāmi munindassa
sirīpāda-saroruhe.

Pūjemi buddhaṃ kusumena'nena
puññena metena ca hotu mokkhaṃ
Pupphaṃ milāyāti vathā idaṃ me
kāyo tathā yāti vinasabhāvaṃ.

Imāya dhammānudhamma-paṭipattiyā buddhaṃ pūjemi.
Imāya dhammānudhamma-paṭipattiyā dhammaṃ pūjemi.
Imāya dhammanudhamma-paṭipattiyā sanghaṃ pūjemi.

This cluster of flowers,
beautiful, fragrant, and excellent,
I offer at the holy lotus feet
of the noble lord of sages.

With these flowers I venerate the Buddha,
by this merit may I gain liberation.
As these flowers fade and wither
so will my body be destroyed.

By this practice of Dhamma, in accord with the Dhamma, I venerate the Buddha.
By this practice of Dhamma, in accord with the Dhamma, I venerate the Dhamma.
By this practice of Dhamma, in accord with the Dhamma, I venerate the Sangha.

Ariya Atthangika Magga

Ayaṃ kho sā majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaranī ñānakaranī upasamāya abhiññāya sambodhāya nibbānāya samvattati, ayarṃ eva ariyo aṭṭhangiko maggo:

1. Sammā diṭṭhi: dukkhe ñānaṃ, dukkhasamudaye ñānaṃ, dukkhanirodhe ñānaṃ, dukkhanirodha-gāminiyā paṭipadāya ñānaṃ

2. Sammā sankappo: nekkhamma sankappo, avyāpāda sankappo, avihiṃsā sankappo.

3. Sammā vācā: musāvādā veramanī pisunā vācā veramanī, pharusā vācā veramanī, samphappalāpā veramanī.

4. Sammā kammanto: pānātipātā veramanī, adinnādānā veramanī, kāmesu micchācārā veramanī.

The Noble Eightfold Path

This is the Middle Path which the Perfect One discovered and expounded, which gives rise to vision and knowledge, which leads to peace, wisdom, enlightenment, and nibbana — the Noble Eightfold Path:

1. Right Understanding: of suffering, of its origin, of its cessation, of the way leading to the cessation of suffering.

2. Right Intention: of renunciation, free from craving; of good will, free from aversion; of compassion, free from cruelty.

3. Right Speech: abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from useless speech.

4. Right Action: abstaining from taking life, abstaining from stealing, abstaining from sexual misconduct.

5. Sammā ājīvo: micchā ājīvam pahāya sammā ājīvena jīvitaṃ kappeti.

6. Sammā vāyāmo: samvarappadhānaṃ: anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ pagganhāti, padahati.

pahānappadhānaṃ: uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ pagganhāti, padahati.

bhāvanappadhānaṃ: anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, viriyarh ārabhati, cittaṃ pagganhāti, padahati.

anurakkhanappadhānaṃ: uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya, bhīyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ pagganhāti, padahati.

5. Right Livelihood: giving up wrong livelihood, one earns one's living by a right form of livelihood.

6. Right effort: to prevent unarisen unwholesome evil states of mind from arising by making effort, stirring up energy and exerting mind.

To abandon unwholesome evil states of mind that have already arisen by making effort, stirring up energy and exerting mind;

To develop wholesome mental states that have not yet arisen by making effort, stirring up energy and exerting mind.

To maintain and perfect wholesome mental states already arisen and not to allow them to disappear, but to bring them to growth, to maturity and to the full perfection of development by making effort, stirring up energy and exerting mind.

7. Sammā sati: kāyānupassanā, vedanānupassanā, cittānupassanā, dhammānupassanā.

8. Sammā samādhi: vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicaraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

vitakkavicāranaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

pītiya ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena patisanvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihari'ti tatiyajjhānam upasampajja viharati.

7. Right mindfulness: mindful contemplation of the body, mindful contemplation of feelings, mindful contemplation of the mind, mindful contemplation of mental objects.

8. Right Concentration: Quite secluded from sense pleasures, secluded from unwholesome states of mind one enters and dwells in the first jhana, which is accompanied by applied thought and sustained thought with rapture and happiness born of seclusion.

With the subsiding of applied thought and sustained thought one enters and dwells in the second jhana, which has internal confidence and unification of mind, is without applied and sustained thought, is filled with rapture and happiness born of concentration.

With the fading away of rapture, one dwells in equanimity, mindful and discerning; and one experiences in one's own person that happiness of which the noble ones say: 'Happily lives one who is equanimous and mindful' — thus one enters and dwells in the third jhana.

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthangamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.

Paṭicca Samuppāda

Anuloma

Avijjāpaccayā saṅkhārā. sankhārapaccayā viññānaṃ. viññānapaccayā nāmarūpaṃ. nāma-rūpapaccayā salāyatanaṃ. salāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā tanhā tanhāpaccayā upādānaṃ. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmaranaṃ, soka-parideva-dukkha-domanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti.

With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, one enters and dwells in the fourth jhana, which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.

Dependent Origination

Arising of the Wheel of Existence

Dependent on Ignorance arise Volitional Formations. Dependent on Volitional Formations arise Rebirth Consciousness. Dependent on Rebirth Consciousness arise Mind and Matter. Dependent on Mind and Matter arise the Sixfold Base. Dependent on the Sixfold Base arise Contact. Dependent on Contact arise Feeling. Dependent on Feeling arise Craving. Dependent on Craving arise Clinging. Dependent on Clinging arise Becoming. Dependent on Becoming arise Birth. Dependent on Birth arise Ageing and Death and sorrow, lamentation, pain, grief, and despair. Thus there is the arising of this whole mass of suffering.

Patiloma

Avijjāyatveva asesavirāga nirodhā
sankhāranirodho; sankhāranirodhā
viññānanirodho; viññānanirodhā
nāma-rūpanirodho; nāma-rūpanirodhā
salāyatana-nirodho; salāyatananirodhā
phassanirodho; phassanirodhā
vedanānirodho; vedanā-nirodhā
tanhānirodho; tanhānirodhā
upādāna-nirodho; upādānanirodhā
bhavanirodho; bhavanirodhā jāti-nirodho;
jātinirodhā jarā-maranaṃ soka-
paridevadukkha-domanassupāyāsa nirujjhanti.
Evametassa kevalassa dukkhakkhandhassa nirodho
hoti

Tanhā Janeti Imaṃ Gehaṃ

Anekajāti saṃsāraṃ
sandhāvissaṃ anibbisaṃ
gahakārakaṃ gavesanto
dukkhā jāti punappunaṃ

The Cessation of the Wheel of Existence

Through the entire cessation of this Ignorance, Volitional Formations cease. Through the cessation of Volitional Formations, Rebirth Consciousness ceases. Through the cessation of Rebirth Consciousness, Mind and Matter cease. Through the cessation of Mind and Matter, the Sixfold Base ceases. Through the cessation of the Sixfold Base, Contact ceases. Through the cessation of Contact, Feeling ceases. Through the cessation of Feeling, Craving ceases. Through the cessation of Craving, Clinging ceases. Through the cessation of Clinging, Becoming ceases. Through the cessation of Becoming, Birth ceases. Through the cessation of Birth, Ageing and Death cease, and sorrow, lamentation, pain, grief, and despair. Thus there is the cessation of this whole mass of suffering.

Craving Is The Builder Of This House

Through many a birth
I wandered in samsara,*
seeking, but not finding
the builder of this house.
Sorrowful is it to be born again and again.

gahakāraka diṭṭhosi
puna geham nakāhasi
sabbā to phāsukā bhaggā
gahakūṭaṃ visankhitaṃ
visankhāragataṃ cittaṃ
tanhānaṃ khayaṃ ajjhagā

Abhinham Paccavekkhitabba Dhamma

Atthi kho tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca ṭhānāni sammadakkhātāni, yaṃ abhinhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. Katamāni pañca?

Jarādhammomhi jaraṃ anatīto'ti abhinhaṃ paccavekkhitabbaṃ

byādhidhammomhi byādhiṃ anatīto'ti abhinhaṃ paccavekkhitabbaṃ

O house-builder! Thou art seen.
Thou shalt build no house again.
All thy rafters are broken.
Thy ridge-pole is shattered.
My mind has attained the unconditioned.
Achieved is the end of craving.

* *Builder of this house:* (*craving = tanha*)
House: *body; Rafters*: *passion; Ridge pole*: *ignorance*

Dhammas To Be Reflected Upon Daily

Five things have been well taught by the Blessed One who knows and sees, the Purified One, Perfectly Enlightened by himself, that is, the subjects for daily recollection by women and men, monks and householders. What are the five?

I am of the nature to decay, I have not gone beyond decay.

I am of the nature to be diseased, I have not gone beyond disease.

maranadhammomhi maranaṃ anatito'ti abhinhaṃ paccavekkhitabbaṃ

sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti abhinhaṃ paccavekkhitabbaṃ

kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisarano, yaṃ kammaṃ karissāmi kalyānaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti abhinhaṃ paccavekkhitabbaṃ

Dhammaniyāma Sutta

Evaṃ me sutaṃ ekaṃ samayaṃ bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapindikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi 'bhikkhavo'ti.
'bhadante' ti te bhikkhū bhagavato paccassosuṃ.
bhagavā etadavoca: uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitā vā sā dhātudhammatthitatā dhammaniyāmatā: sabbe saṅkhārā aniccā'ti taṃ tathāgato abhisambujjhati abhisameti abhisambujjhitvā abhisametvā ācikkhati

I am of the nature to die, I have not gone beyond death.

All that is mine, dear and delightful, will change and vanish.

I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, whether good or evil, of that I shall be the heir.

The Nature Of Dhamma

Thus have I heard: At one time the Exalted One was staying at Savatthi in Prince Jeta's Grove, in the Park of Anathapindika. Then the Exalted One spoke thus to the Bhikkhus: 'O Bhikkhus!' Those bhikkhus replied to the Exalted One, 'Lord'. The Exalted One then said: Bhikkhus, whether Tathagatas appear or do not appear, there is this established condition of Dhamma, this fixed Law of Dhamma. All that is conditioned is impermanent. To this a Tathagata fully awakens and fully understands. So awakened and understanding, He announces, points out, declares,

deseti paññapeti paṭṭhapeti vivarati vibhajati uttānikaroti sabbe saṅkhārā aniccā'ti.

uppādā vā bhikkhave tathāgatānaṃ anuppādāvā tathāgatānam ṭhitā vā sā dhātudhammaṭṭhitatā dhammaniyāmatā: sabbe saṅkhārā dukkhā'ti taṃ tathāgato abhisambujjhati abhisameti abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti sabbe saṅkhārā dukkhā'ti.

uppādā vā bhikkhave tathāgatānaṃ anuppādāvā tathāgatānam ṭhitā vā sā dhātudhammaṭṭhitatā dhammaniyāmatā: sabbe dhammā anattā'ti taṃ tathāgato abhisambujjhati abhisameti abhisambujjhitvā abhisametvā acikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānikaroti sabbe dhammā anattā'ti.

Idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun'ti.

establishes, expounds, explains and clarifies it: all that is conditioned is impermanent.

Bhikkhus, whether Tathagatas appear or do not appear, there is this established condition of Dhamma, this fixed Law of Dhamma. All that is conditioned is unsatisfactory. To this a Tathagata fully awakens and fully understands. So awakened and understanding, He announces, points out, declares, establishes, expounds, explains and clarifies it: all that is conditioned is unsatisfactory.

Bhikkhus, whether Tathagatas appear or do not appear, there is this established condition of Dhamma, this fixed Law of Dhamma. All Dhammas are without self. To this a Tathagata fully awakens and fully understands. So awakened and understanding, He announces, points out, declares, establishes, expounds, explains and clarifies it: all Dhammas are without self.

Thus spoke the Exalted One. Delighted, those bhikkhus rejoiced in what the Exalted One had said.

Osāna Gāthā

Manopubbaṅgamā dhammā
manoseṭṭhā manomayā
manasā ce paduṭṭhena
bhāsati vā karoti vā
tato narṃ dukkhaṃ anveti
cakkaṃ vā vahato padaṃ.

manopubbangamā dhammā
manosetthā manomayā
manasā ce pasannena
bhāsati vā karoti vā
tato naṃ sukhaṃ anveti
chāyā vā anapāyinī

Khamā Yacana

kāyena vācā cittena
pamdādena mayākataṃ
accayaṃ khama me bhante
bhūripañña tathāgata

Closing Recollection

All actions are led by the mind;
mind is their master, mind is their maker.
Act or speak with a defiled state of mind,
and suffering will follow
as the cart-wheel follows the foot of the ox.

All actions are led by the mind;
mind is their master, mind is their maker.
Act or speak with a pure state of mind,
and happiness will follow
as your shadow that remains behind without
departing.

Asking For Pardon

If, due to negligence, I have done some wrong
by body, speech, or mind,
pardon me that offence, Bhante,
Perfect One of vast wisdom.

kāyena vācā cittena
pamādena mayākataṃ
accayaṃ khama me dhammā
sandiṭṭhika akālika

kāyena vācā cittena
pamādena mayākataṃ
accayaṃ khama me sangha
supaṭipanna anuttara

iminā puññakammena
mā me bāla-samāgamo
sataṃ samāgamo hoti
yāva nibbāna-pattiyā

Dukkhappattā ca niddukkhā
bhayappattā ca nibbhayā
sokappattā ca nissokā
hontu sabbe pi pānino.

Bhavagg'upadāya avāci heṭṭhato
etth'ntare sattakāy'ūpapannā
rūpī arūpī ca asaññā saññino
dukkhā pamuccantu phusantu nibbutiṃ.
Sādhu! Sādhu! Sādhu!

If, due to negligence, I have done some wrong
by body, speech, or mind,
pardon me that offence, O Dhamma,
visible and immediately effective.

If, due to negligence, I have done some wrong
by body, speech, or mind,
pardon me that offence, O Sangha,
practicing well and supreme.

By means of this meritorious deed
may I never join with the foolish.
May I join always with the wise
until the time I attain nibbana.

May the suffering be free from suffering,
may the fear-struck be free from fear,
may the grieving be free from grief.
So too may all beings be.

From the highest realm of existence to the lowest,
may all beings arisen in these realms
with form and without form,
with perception and without perception
be released from all suffering
and attain to perfect peace.
Excellent! Excellent! Excellent!

Mangala Sutta

Evaṃ me sutaṃ ekadr samayaṃ bhagava Sāvatthiyaṃ viharati Jetavane Anāthapindikassa ārāme. atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavannā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā ten'upasankami. upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.

Bahū devā manussāca
mangalāni acintayuṃ
ākankhamānā sotthānaṃ
brūhi mangalaṃ uttamaṃ

asevanā ca bālānaṃ
panḍitānaṃ ca sevanā
pūja ca pūjanīyanaṃ
etaṃ mangalaṃ uttamaṃ

patirūpadesavāso ca
pubbe ca katapuññatā
attā-sammāpanidhi ca
etaṃ mangalaṃ uttamaṃ

Great Discourse On Blessings

Thus have I heard. One time the Exalted One was living near Savatthi, in Jeta's Grove, the monastery of Anathapindika. Then, in the middle of the night, a certain deity of astounding beauty, lighting up the entire Jeta's Grove, approached the Exalted One. Drawing near, she paid homage to the Exalted One and stood to one side. Standing thus the deity addressed the Exalted One in verse:

"Many deities and humans
have pondered on blessings,
desiring their well-being.
Tell me the blessings supreme."
(*Buddha's reply*)
To associate not with the foolish,
to be with the wise,
to honor the worthy ones
this is a blessing supreme.

To reside in a suitable location,
to have good past deeds done,
to set oneself in the right direction
this is a blessing supreme.

bāhusaccañ ca sippañ ca
vinayo ca susikkhito
subhāsitā ca yā vācā
etaṃ mangalaṃ uttamaṃ

mātā pitū upaṭṭhānaṃ
puttadārassa sangaho
anākulā ca kammantā
etaṃ mangalaṃ uttamaṃ

dānañ ca dhammacariyā ca
ñātakānañ ca sangaho
anavajjāni kammāni
etaṃ mangalaṃ uttamaṃ

ārati virati pāpā
majjapānā ca saññamo
appamado ca dhammesu
etaṃ mangalaṃ uttamaṃ

gāravo ca nivāto ca
santuṭṭhi ca kataññutā
kālena dhamma-savanaṃ
etaṃ mangalaṃ uttamaṃ

To be well spoken, highly trained,
well educated, skilled in handicraft,
and highly disciplined,
this is a blessing supreme.

To be well caring of mother, of father,
to look after wife and children,
to engage in a harmless occupation,
this is a blessing supreme.

Outstanding behavior, blameless action
open hands to all relatives
and selfless giving,
this is a blessing supreme.

To cease and abstain from evil,
to avoid intoxicants,
to be diligent in virtuous practices,
this is a blessing supreme.

To be reverent and humble,
content and grateful,
to hear the Dhamma at the right time,
this is a blessing supreme.

khanti ca sovacassatā
samanānañ ca dassanaṃ
kālena dhamma-sākacchā
etaṃ mangalaṃ uttamaṃ

tapo ca brahmacariyañ ca
ariya-saccāna dassanaṃ
nibbāna-sacchikiriyā ca
etaṃ mangalaṃ uttamaṃ

phuṭṭhassa loka-dhammehi
cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ
etaṃ mangalaṃ uttamaṃ

etādisāni katvāna
sabbāttthaṃ aparājitā
sabbāttha sotthiṃ gacchanti taṃ
tesaṃ mangalaṃ uttamaṃ ti.

To be patient and obedient,
to visit with spiritual people,
to discuss the Dhamma at the right time,
this is a blessing supreme.

To live austerely and purely,
to see the noble truths,
and to realize nibbana
this is the blessing supreme.

A mind unshaken when touched
by the worldly states,
sorrowless, stainless, and secure,
this is the blessing supreme.

Those who have fulfilled all these
are everywhere invincible;
they find well-being everywhere,
theirs is the blessing supreme.

Ratana Sutta

Yānīdha bhūtāni samāgatāni
bhummāni vā vāni vā antalikkhe
sabbe'vā bhūtā sumanā bhavantu
atho pi sakkacca sunantu bhāsitaṃ

tasmā hi bhūta nisāmetha sabbe
mettaṃ karotha mānusiyā pajāya
divā ca ratto ca haranti ye baliṃ
tasmā hi ne rakkhatha appamattā

yaṃkiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ panītaṃ
na no samaṃ atthi tathāgatena
idampi buddhe ratanaṃ panītaṃ
etena saccena suvatthi hotu

khayam virāgaṃ amataṃ panītaṃ
yadajjhagā sakyamuni samāhito
na tena dhammena samatthi kiñci
idampi dhamme ratanaṃ panītaṃ
etena saccena suvatthi hotu

Jewels Discourse

Whatever, beings are here assembled,
whether terrestrial or celestial,
may all these beings be happy
and listen closely to my words.

Pay attention all you beings:
show kindness to the humans
who day and night bring you offerings.
Therefore guard them diligently.

Whatever treasure is here or beyond
or the precious jewel in the heavens,
none is equal to the Perfect One.
In the Buddha is this precious jewel.
By this truth may there be well-being.

The calm Sakyan sage found cessation,
dispassion, the deathless, the sublime;
there is nothing equal to that state.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

yaṃ buddhaseṭṭho parivannayī suciṃ
samādhim ānantarikaññaṃ āhu
samādhinā tena samo na vijjati
idampi dhamme ratanaṃ panītaṃ
etena saccena suvatthi hotu

ye puggalā aṭṭha sataṃ pasatthā
cattāri etāni yugāni honti
to dakkhineyyā sugatassa sāvakā
etesu dinnāni mahapphalāni
idampi sanghe ratanaṃ panītaṃ
etena saccena suvatthi hotu

ye suppayuttā manasā dalhena
nikkāmino gotama-sāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhānibbutiṃ bhuñjamānā
idampi sanghe ratanaṃ panītaṃ
etena saccena suvatthi hotu

yathindakhīlo paṭhavim sito siyā
catubbhi vātebhi asampakampiyo
tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati
idampi sanghe ratanaṃ panītaṃ
etena saccena suvatthi hotu

That purity praised by the supreme Buddha
Called concentration with immediate result;
That concentration has no equal.
In the Dhamma is this precious jewel.
By this truth may there be well-being.

The eight persons praised by the good;
these four pairs are the gift-worthy
disciples of the Well-gone One —
gifts to them yield abundant fruit.
In the Sangha is this precious jewel.
By this truth may there be well-being.

With firm minds applying themselves
to Gotama's teaching, passionless
they reach the goal; plunged in the deathless,
they enjoy supreme peace.
In the Sangha is this precious jewel.
By this truth may there be well-being.

As a post firmly grounded in the earth
cannot be shaken by the four winds,
so is the superior person, I say,
who definitely sees the noble truths.
In the Sangha is this precious jewel.
By this truth may there be well-being.

ye ariya-saccāni vibhāvayanti
gambhīra-paññena sudesitāni
kiñcāpi to honti bhusappamattā
na to bhavaṃ aṭṭhamaṃ ādiyanti
idampi sanghe ratanaṃ panītaṃ
etena saccena suvatthi hotu

sahāvassa dassana-sampadāya
tayassu dhammā jahitā bhavanti
sakkāyā-diṭṭhī vicikicchitañ ca
sīlabbataṃ vāpi yadatthi kiñci
catūh'apāyehi ca vippamutto
cha c'ābhiṭhānāni abhabbo kātuṃ
idampi sanghe ratanaṃ panītaṃ
etena saccena suvatthi hotu

kiñcāpi so kammaṃ karoti pāpakaṃ
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭha-padassa vuttā
idampi sanghe ratanaṃ panātaṃ
etena saccena suvatthi hotu

vanappagumbhe yathā phussitagge
gimhāna-māse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃ hitāya
idampi buddhe ratanaṃ panītaṃ
etena saccena suvatthi hotu

Those who comprehend the noble truths
well taught by Him of deep wisdom,
even if they are very negligent,
do not take an eighth existence.
In the Sangha is this precious jewel.
By this truth may there be well-being.

For one who has attained to vision
three states are at once abandoned
views of self, doubt, and the clinging
to needless rules and rituals.
Freed from the four states of misery
that only cannot do six kinds of evil deeds.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Though one might do some evil
deed by body, speech, or mind,
one cannot hide it; such is impossible
for one who has seen the path.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Like woodland groves in blossom
in the first heat of summer
is the sublime Dhamma that He taught
leading to nibbana, the highest good.
In the Buddha is this precious jewel.
By this truth may there be well-being.

varo varañ ñū varado varāharo
anuttaro dhammavaraṃ adesayi
idampi buddhe ratanaṃ panītaṃ
etena saccena suvatthi hotu

khīnaṃ purānaṃ navaṃ natthi sambhavaṃ
viratta-cittā āyatike bhavasmiṃ
te khīnabījā avirūlhicchandā
nibbanti dhīrā yathāyaṃ padīpo
idampi sanghe ratanaṃ panītaṃ
etena saccena suvatthi hotu

yānīdha bhūtani samāgatāni
bhummāni vā yāni vā antalikkhe
tathāgataṃ deva-manussa-pūjitaṃ
buddhaṃ namassāma suvatthi hotu

yānīdha bhūtani samāgatāni
bhummāni vā yāni vā antalikkhe
tathāgataṃ deva-manussa-pūjitaṃ
dhammaṃ namassāma suvatthi hotu

yānīdha bhūtāni samāgatānī
bhummāni vā yāni vā antalikkhe
tathāgataṃ deva-manussa-pūjitaṃ
sahghaṃ namassāma suvatihi hotu

He, the supreme sublime one,
knower, giver and bringer of the sublime,
taught the sublime Dhamma.
In the Buddha is this precious jewel.
By this truth may there be well-being.

Their past is extinct with no new arising
their minds not drawn to future birth;
their old seeds destroyed,
their desires no more growing,
the wise go out just like this lamp.
In the Sangha is this precious jewel.
By this truth may there be well-being.

Whatever beings are here assembled,
whether terrestrial or celestial,
we salute the perfect Buddha,
revered by gods and humans
May there be well-being!

Whatever beings are here assembled,
whether terrestrial or celestial,
we salute the perfect Dhamma,
revered by gods and humans
May there be well-being!

Whatever beings are here assembled,
whether terrestrial or celestial,
we salute the perfect Sangha,
revered by gods and humans
May there be well-being!

Mahā Jayamangala Gāthā

Mahākāruniko nātho
hitāya sabbāpāninam
pūretvā pāramī sabbā
pattosambodhimuttamaṃ
etena saccavajjena
hotu me jayamangalaṃ.

jayanto bodhiyāmūle
sakyānaṃ nandhivaddano
evaṃ mayham jayo hotu
jayassu jayamangalaṃ

Sakkatvā Buddha ratanaṃ
osadhaṃ uttamaṃ varaṃ
hitaṃ deva-manussānaṃ
buddha-tejena sotthinā
nassantu'paddavā sabbe
dukkhā vūpasamentu me.

Sakkatvā Dhamma ratanaṃ
osadhaṃ uttamaṃ varaṃ
parilāhūpa samanaṃ
dhamma-tejena sotthinā
nassantu'paddavā sabbe
bhayā vūpasamentu me.

Great Verses Of Joyous Victory

For the welfare of all living beings
the great compassionate Protector
fulfilled all the perfections
and attained supreme enlightenment.
By the power of this truth
may joyous victory be mine.

Victorious beneath the Bodhi tree
he brought delight to the Sakya clan
May I too triumph in such a way,
may I achieve joyous victory.

I revere the jewel of the Buddha,
the highest and most excellent balm,
beneficial to gods and human beings
By the power of the Buddha
may all misfortune be destroyed
may all suffering cease for me.

I revere the jewel of the Dhamma,
the highest and most excellent balm,
cooling down the fever of defilements.
By the power of the Dhamma
may all misfortune be destroyed
may all fears cease for me.

Sakkatvā sangha-ratanaṃ
osadhaṃ uttamaṃ varaṃ
ānuneyyaṃ pāhuneyyaṃ
sangha-tejena sotthinā
nassantu'paddavā sabbe
rogā vūpasamentu me.

Yankiñci ratanaṃ loke
vijjati vividhā puthū
ratanaṃ buddha-samaṃ natthi
tasmā sotthi bhavantu me.

Yankiñci ratanaṃ loke
vijjati vividhā puthū
ratanaṃ dhamma-samaṃ natthi
tasmā sotthi bhavantu me.

Yankiñci ratanaṃ loke
vijjati vividhā puthū
ratanaṃ sangha samaṃ natthi
tasmā sotthi bhavantu me.

Natthi me saranaṃ aññaṃ
buddho me saranaṃ varaṃ
etena saccavajjena
hotu me jayamangalaṃ.

I revere the jewel of the Sangha,
the highest and most excellent balm,
worthy of offerings and hospitality.
By the power of the Sangha
may all misfortune be destroyed
may all illness cease for me.

Whatever jewels may exist in the world,
numerous and diversified,
there is no jewel equal to the Buddha.
By this truth may I be secure.

Whatever jewels may exist in the world,
numerous and diversified,
there is no jewel equal to the Dhamma.
By this truth may I be secure.

Whatever jewels may exist in the world,
numerous and diversified,
there is no jewel equal to the Sangha.
By this truth may I be secure.

For me there is no other refuge,
the Buddha is my matchless refuge;
by the power of this truth
may joyous victory be mine.

Natthi me saranaṃ aññaṃ
dhammo me saranaṃ varaṃ
etena saccavajjena
hotu me jayamangalaṃ.

Natthi me saranaṃ aññaṃ
sangho me saranaṃ varaṃ
etena saccavajjena
hotu me jayamangalaṃ

Sabbītiyo vivajjantu
sabbā rogo vinassatu
mā me bhavant?'antarāyo
sukhī dīghāyuko bhave.

Bhavatu sabbā mangalaṃ
rakkhantu sabbā devatā
sabbā-buddhānubhāvena
sadā sotthi bhavantu me.

Bhavatu sabbā mangalaṃ
rakkhantu sabbā devatā
sabbā-dhammānubhāvena
sadā sotthi bhavantu me.

For me there is no other refuge,
the Dhamma is my matchless refuge;
by the power of this truth
may joyous victory be mine.

For me there is no other refuge,
the Sangha is my matchless refuge;
by the power of this truth
may joyous victory be mine.

May all calamity be warded off,
may all illness be dispelled,
may no obstacles hinder me,
may I live long and happily.

May all good fortune come my way,
may all the deities protect me,
by ail the power of the Buddha
may I always enjoy well-being.

May all good fortune come my way,
may all the deities protect me,
by all the power of the Dhamma
may I always enjoy well-being.

Bhavatu sabbā mangalaṃ
rakkhantu sabbā devatā
sabbā-sanghānubhāvena
sadā sotthi bhavantu me.

Nakkhatta yakkha bhūtānaṃ
pāpaggahana vāranā
parittassā'nubhāvena
hantu mayhaṃ upaddave.

devo vassatu kālena
sassa-sampatti hotu ca
phīto bhavatu loko ca
rājā bhavatu dhammiko

Sabbe buddhā balappattā
paccekānan ca yaṃ balaṃ
arahantānañ ca tejena
rakkham bandhāmi sabbāso

May all good fortune come my way,
may all the deities protect me,
by all the power of the Sangha
may I always enjoy well-being.

By the power of this protective recital
may my misfortunes due to stars
demons, harmful spirits and ominous planets
be prevented and destroyed

May rain fall in due time,
may there be a rich harvest,
may the world be prosperous
may the government be righteous.

By the power of all supreme Buddhas,
by the power of all silent Buddhas,
and by the power of the Arahants.
I secure protection in every way.

Atīta Paccavekkhanā

Mayā apaccavekkhitvā ajja yaṃ cīvaraṃ paribhuttaṃ taṃ yāva'deva sītassa paṭighātāya unhassa paṭighātāya daṃsa makasa vātā tapa siriṃsapa samphassānaṃ paṭighātāya yāvadeva hirikopīna paṭicchādanatthaṃ.

yathāpaccayaṃ pavattamānaṃ dhātumattamevetaṃ yadidaṃ cīvaraṃ. tadupabhunjako ca puggalo dhātumattako nissatto nijjīvo suññho. sabbāni pana imāni cīvarāni ajigucchaniyani. imam pūtikāyaṃ patvā ativiya jigucchanīyāni jāyanti.

Mayā apaccavekkhitvā ajja yo pindapāto paribhutto. so neva davāya na madāya na manḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya iti purānañca vedanam paṭihankhāmi navañ ca vedanaṃ na uppādessāmi yātra ca me bhavissati anavajjatā ca phāsuviharo cā'ti.

Reflection After Using The Requisites

That robe which has been used by me today without mindful reflection was only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles, only for the purpose of covering our nakedness causing shame.

Just as this robe is dependent upon and made up of mere elements, the individual that uses it also is not a permanent being, not a permanent life, void of self and made up of mere elements. All these robes are clean as they are, but when they are used by this body they become excessively unclean.

That almsfood which has been used by me today without mindful reflection was only to play, nor for intoxication, nor for fattening, nor for beautification, but only for the continuation and nourishment of this body, for keeping it unharmed, for helping the brahmacariya life, reflecting "I shall destroy old feelings (of hunger) and not produce new feelings (of overeating). Thus there will be freedom from physical discomfort and living at ease."

Yathā paccayaṃ pavattamānaṃ dhātumattamevetaṃ yadidaṃ piṇḍapāto. tadupabhuñjako ca puggalo dhātumattako nissatto nijjīvo suññho. sabbo panā'yaṃ piṇḍapāto ajigucchanīyo. imaṃ pūtikāyaṃ patvā ativiya jigucchanīyo jāyati.

Mayā apaccavekkhitvā ajja yaṃ senāsanaṃ paribhuttaṃ. taṃ yāva'devā sītassa paṭighātāya unhassa paṭighātāya daṃsa makasa vātā tapa siriṃsapa samphassānaṃ paṭighātāya yāvadeva utuparissaya vinodanaṃ paṭisallānāramatthaṃ.

Yathā paccayaṃ pavattamānaṃ dhātumattamevetaṃ yadidaṃ senāsanaṃ tadupa bhunjako ca puggalo dhātumattako nissatto nijjīvo suññho. sabbāni pana'imāni senāsanāni ajigucchanīyāni. imam pūtikāyam patvā ativiya jigucchanīyāni jayanti

Mayā apaccavekkhitvā ajja yo gilānapaccaya bhesajja parikkhāro paribhutto. so yāva'deva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjhaparamatāyā'ti.

Just as this almsfood is dependent upon and made up of mere elements, the individual that uses it also is not a permanent being, not a permanent life, void of self and made up of mere elements. All this almsfood is clean as it is, but when it is used by this body it becomes excessively unclean.

Whatever lodging has been used by me today without mindful reflection, that was only to ward off cold, to ward off heat, to ward off the touch of gadflies, mosquitoes, wind, sun and reptiles, only for the purpose of removing the dangers from weather and for living in seclusion.

That lodging which has been used by me today without mindful reflection was only to uses it also is not a permanent being, not a permanent life, void of self and made up of mere elements. All these lodgings are clean as they are, but when they are used by this body they become excessively unclean.

Those supports for sickness — medicines and utensils —which have been used by me today without mindful reflection, they were only to ward off painful feelings that have arisen, for the maximum freedom from disease.

Yathāpaccayaṃ pavattamānaṃ dhātumattamevetaṃ yadidaṃ gilāṅa-paccayabhesajja parikkhāro. tadupabhuñjako ca puggalo dhatumattako nissatto nijjivo suñño. sabbo panā'yaṃ gilānapaccaya bhesajja parikkhāro ajigucchanīyo. imaṃ pūtikāyam patvā ativiya jigucchanīyo jāyati.

Dasadhamma Sutta

Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapindikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi bhikkhavo'ti Bhadanteti kho to bhikkhū bhagavato paccassosuṃ, bhagavā etadavoca.

Dasa ime bhikkhave dhammā pabbajitena abhinhaṃ paccavekkhitabbā. Katame dasa?

1. Vevaṇṇiyamhi ajjhupagato'ti pabbajitena abhinhaṃ paccavekkhitabbaṃ

Just as this support for sickness — medicines and utensils — is dependent upon and made up of mere elements, the individual that uses it also is not a permanent being, not a permanent life, void of self and made up of mere elements. All this support for sickness — medicines and utensils — is clean as it is, but when it is used by this body it becomes excessively unclean.

Discourse On Ten Dhammas

Thus have I heard, once the Exalted One was staying at Savatthi, in Jeta's Grove, the monasterv of Anathapindika. There the Exalted One addressed the Bhikkhus: "Bhikkhus!" "Venerable Sir!" the bhikkhus replied. The Exalted One said:

"There are ten things, monks, which one who has gone forth (into homelessness) should often reflect upon. What ten?

1. "I am now changed into a different mode of life (from that of layman)," is to be reflected upon again and again.

2. Parapatibaddhā me jivikā'ti pabbajitena abhinhaṃ paccavekkhitabbaṃ

3. Aññho me ākappo karanīyo'ti pabbajitena abhinhaṃ paccavekkhitabbarim

4. Kacci nu kho me attā s iato na-upavadati ti pabbajitena abhinham paccavekkhitabbaṃ

5. Kacci nu kho maṃ anuvicca viññū sabrahmacāri sīlato na upavadantī'ti pabbajitena abhinhaṃ paccavekkhitabbaṃ

6. Sabbehi me piyehi manapehi nānābhāvo vinābhāvo'ti pabbajitena abhinhaṃ paccavekkhitabbaṃ

7. Kammassakomhi kamma dāyādo kamma yoni kamma bandhu kamma paṭisarano yaṃ kammaṃ karissāmi kalyānaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmī'ti pabbajitena abhinhaṃ paccavekkhitabbaṃ.

2. “My life depends on others,” is to be reflected upon again and again.

3. “I must now behave in a different manner,” is to be upon reflected upon again and again.

4. “Would my conscience bother me regarding the state of my virtue?” is to be reflected upon again and again.

5. “Do my discerning fellow-brahmacarins having tested me, reproach me regarding the state of my virtue?” is to be reflected upon again and again.

6. “There will be a parting from all those who are dear and loving to me. Death brings this separation to me,” is to be reflected upon again and again.

7. “Of Kamma I am constituted. Kamma is my inheritance; Kamma is the matrix; Kamma is my kinsman; Kamma is my refuge. Whatever kamma I perform, be it good or bad, to that I shall be heir,” is to be reflected upon again and again.

8. Kathaṃ bhūtassa me rattim divā vītipatantī’ti pabbajitena abhinhaṃ paccavekkhitabbaṃ

9. Kacci nu kho’haṃ suññāgāre abhiramāmī’ti pabbajitena abhinhaṃ paccavekkhitabbaṃ.

10. Atthi nu kho me uttarimanussadhammā alamariya ñānadassana viseso adhigato so’haṃ pacchime kāle sabrahmacārīhi puṭṭho na

manku bhavissāmi’ti pabbajitena abhinhaṃ paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā pabbajitena abhinhaṃ paccavekkhitabbā’ti

Idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitariṃ abhinandun’ti.

8. “How do I spend my nights and days?” is to be reflected upon again and again.

9. “Do I take delight in solitude?” is to be reflected upon again and again.

10. “Have I gained super human faculties? Have I gained that higher wisdom so that when I am questioned by fellow-brahmacarins when death is approaching I will have no occasion to be depressed and downcast?” is to be reflected upon again and again.

These, Bhikkhus, are ten things which one who has gone forth should often reflect upon.

Thus spoke the Exalted One, the monks rejoiced in the Exalted One’s words.

Annattalakkhaṇa Sutta

Atha kho bhagava pañcavaggiye bhikhū āmantesi: rūpaṃ bhikkhave anattā, rupañ ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ rūpaṃ ābādhāya samvatteyya, labbhetha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosīti. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya samvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosīti.

vedanā anattā, vedanā ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahosīti. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya samvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahosīti.

Discourse On The Characteristics Of Selflessness

Then the Buddha addressed the group of five Bhikkhus: "Bhikkhus, form is not-self. If form, bhikkhus, were self, then form would not be prone to affliction and it would be possible to say: 'Let my form be thus, let my form not be thus.' Because form, bhikkhus, is not-self, form is prone to affliction and it is not possible to say: 'Let my form be thus and let my form not be thus'."

"Bhikkhus, feeling is not-self. If feelings, bhikkhus, were self, then feeling would not be prone to affliction and it would be possible to say: 'Let my feeling be thus, let my feeling not be thus.' Because feeling, bhikkhus, is not-self, feeling is prone to affliction and it is not possible to say: 'Let my feeling be thus and let my feeling not be thus'."

saññā anattā, saññā ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya evaṃ me saññā hotu, evaṃ me saññā mā ahosīti. yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya evaṃ me saññā hotu, evaṃ me saññā mā ahosīti.

saṅkhārā anattā, saṅkhārā ca h'idaṃ bhikkhave attā abhavissaṃsu, na yidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca sankhāresu evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun ti. yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun ti.

viññānaṃ anattā, viññānañ ca h'idaṃ bhikkhave attā abhavissa, na yidaṃ viññānaṃ ābādhāya saṃvatteyya, labbhetha ca viññāne evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahosīti. yasmā ca kho bhikkhave viññānaṃ anattā, tasmā viññānaṃ ābādhāya saṃvattati, na ca labbhati viññāne evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahosīti.

"Bhikkhus, perception is not-self. If perception, bhikkhus, were self, then perception would not be prone to affliction and it would be possible to say: 'Let my perception be thus, let my perception not be thus.' Because perception, bhikkhus, is not-self, perception is prone to affliction and it is not possible to say: 'Let my perception be thus and let my perception not be thus'."

"Bhikkhus, mental formations are not-self. If mental formations, bhikkhus, were self, then mental formations would not be prone to affliction and it would be possible to say: 'Let my mental formations be thus, let my mental formations not be thus.' Because mental formations, bhikkhus, are not-self, mental formations are prone to affliction and it is not possible to say: 'Let my mental formations be thus and let my mental formations not be thus'."

"Bhikkhus, consciousness is not-self. If consciousness, bhikkhus, were self, then consciousness would not be prone to affliction and it would be possible to say: 'Let my consciousness be thus, let my consciousness not be thus.' Because consciousness, bhikkhus, is not-self, consciousness is prone to affliction and it is not possible to say: 'Let my consciousness be thus and let my consciousness not be thus'."

Taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti. aniccaṃ bhante. yaṃ pananiccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. dukkhaṃ bhante. yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, etaṃ ahaṃ asmi, etaṃ me attā'ti. no h'etaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā'ti. aniccā bhante. yā panāniccā, dukkha vā sā sukhā vā'ti. dukkhā bhante. ya pananicca dukkha viparinamadhamma, kallam nu taṃ samanupassituṃ esā mama, esā'haṃ asmi, esā me attā'ti. no h'etaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā'ti. aniccā bhante. yā panāniccā, dukkhā vā sā sukhā vā'ti. dukkhā bhante. yā panāniccā dukkhā viparinamadhammā, kallaṃ nu taṃ samanupassitum esā mama, esā'ham asmi, esā me attā'ti. no h'etaṃ bhante.

"What do you think, bhikkhus: Is form permanent or impermanent?" "Impermanent, Venerable Sir." "Is that which is impermanent unsatisfactory or satisfactory?" "Unsatisfactory, Venerable Sir." Is it correct to consider that, which is impermanent, unsatisfactory and of the nature of changing, as 'this is mine, this am I, this is my self?' "No Venerable Sir."

"Is feeling permanent or impermanent?" "Impermanent, Venerable Sir". "Is that which is impermanent unsatisfactory or satisfactory?" "Unsatisfactory, Venerable Sir." "Is it correct to consider that, which is impermanent, unsatisfactory and of the nature of changing, as 'this is mine, this am I, this is my self?" "No Venerable Sir."

"Is perception permanent or impermanent?" "Impermanent, Venerable Sir." "Is that which is impermanent unsatisfactory or satisfactory?" "Unsatisfactory, Venerable Sir" " Is it correct to consider that, which is impermanent, unsatisfactory and of the nature of changing, as 'this is mine, this am I, this is my self?'" "No Venerable Sir."

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vā'ti. aniccā bhante. ye pananiccā, dukkhā vā te sukhā vā'ti. dukkhā bhante. ye panāniccā dukkhā viparināmadhammā, kallarṃ nu to samanupassituṃ ete mama, ete'haṃ asmi, ete me attā'ti. no h'etaṃ bhante.

Taṃ kim maññatha bhikkhave, viññānaṃ niccaṃ vā aniccarn vā'ti. aniccaṃ bhante. yaṃ pananiccarim, dukkhaṃ vā taṃ sukhaṃ vā'ti. dukkhaṃ bhante. yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, etaṃ ahaṃ asmi, etaṃ me attā'ti. no h'etaṃ bhante.

Tasmāt iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā panītaṃ vā yaṃ dūre vā santike vā, sabbāṃ rūpaṃ n'etaṃ mama, n'eso'haṃ asmi, na me so attā'ti evaṃ etaṃ yathābhūtaṃ sammappañňāya daṭṭhabbaṃ.

"Are mental formations permanent or impermanent?" "Impermanent, Venerable Sir" "Is that which is impermanent unsatisfactory or satisfactory?" "Unsatisfactory, Venerable Sir" "Is it correct to consider that, which is impermanent, unsatisfactory and of the nature of changing, as 'this is mine, this am I, this is my self?'" "No Venerable Sir."

"Is consciousness permanent or impermanent?" "Impermanent, Venerable Sir." "Is that which is impermanent unsatisfactory or satisfactory?" "Unsatisfactory, Venerable Sir." "Is it correct to consider that, which is impermanent, unsatisfactory and of the nature of changing, as 'this is mine, this am I, this is my self?'" "No Venerable Sir."

Therefore, bhikkhus, whatever form whether past, future or present, internal or external, gross or subtle, low or high far or near, all forms are not mine, I am not them nor are they my self. Thus it should be correctly seen with wisdom as it is.

yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā panītā vā yā dūre vā santike vā, sabbā vedanā n'etaṃ mama, n'esa'haṃ asmi, na me sa attā'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā panītā vā yā dūre vā santike vā, sabbā saññā n'esā.
mama, n'esā'haṃ asmi, na me sā attā'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikā vā sukhumā vā hīnā vā panītā vā ye dūre vā santike vā, sabbe saṅkhāra n'ete mama, n'ete'haṃ asmi, na me to attā'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Whatever feeling whether past, future or present, internal or external, gross or subtle, low or high, far or near, all feelings are not mine, I am not them nor are they my self. Thus it should be correctly seen with wisdom as it is.

Whatever perception whether past, future or present, internal or external, gross or subtle, low or high, far or near, all perceptions are not mine, I am not them nor are they my self. Thus it should be correctly seen with wisdom as it is.

Whatever mental formations whether past, future or present, internal or external, gross or subtle, low or high, far or near, all mental formations are not mine, I am not them nor are they my self. Thus it should be correctly seen with wisdom as it is.

yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ
ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā
hīnaṃ vā panītaṃ vā yaṃ dūre vā santike vā, sabbaṃ
viññānaṃ n'etaṃ mama n'eso'harṃ asmi, na me
so attā'ti evaṃ etaṃ yathābhūtaṃ sammappañňāya
daṭṭhabbaṃ.

evaṃ passaṃ bhikkhave sutavā ariyasāvako
rūpasmim pi nibbindati, vedanāya pi nibbindati,
saññāya pi nibbindati, saṃkhāresu pi nibbindati,
viññānasmiṃ pi nibbindati, nibbindaṃ virajjati,
virāgā vimuccati, vimuttasmiṃ vimuttanti ñānaṃ
hoti, khīna jāti, vusitam brahmacariyaṃ, kataṃ
karanīyaṃ, nāparaṃ itthattāyā'ti pajānātiti.

idaṃ avoca bhagavā, attamanā pañcavaggiyā bhikkhū
bhagavato bhāsitaṃ abhinandunti. imasmiñ ca pana
veyyākaranasmiṃ bhañňamāne pañcavaggiyānaṃ
bhikkhūnaṃ anupādāya āsavehi cittāni vimucciriṃsu.
tena kho pana samayena cha loke arahanto honti.
Vinaya I, Mahāvagga pp. 13–14

Whatever consciousness whether past, future or present, internal or external, gross or subtle, low or high, far or near, all consciousness is not mine, I am not it nor is it my self. Thus it should be correctly seen with wisdom as it is.

Perceiving this, monks, the learned and noble disciple becomes disenchanted with the form, feeling, perception, mental formation and consciousness. And through this disenchantment, one becomes dispassionate, and by the absence of passion one becomes free, and when one is free one becomes aware that one is free; and one knows that rebirth is exhausted, that one has lived the holy life, that one has done what was to be done, and that one has nothing more to do.

Thus spoke the Exalted One. Delighted, those Bhikkhus rejoiced in what the Exalted One had said. While this exposition was being delivered, without attachment, the group of five monks became free from the defilements.

Then there were six arahants in the world.

Adittapariyāya Sutta

Tatra sudaṃ bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ bhikkhusahassena. tatra kho bhagavā bhikkhu āmantesi: sabbaṃ bhikkhave āditta ṃ. kiñ ca bhikkhave sabbaṃ āditta ṃ.

cakkhuṃ bhikkhave āditta ṃ, rūpā ādittā, cakkhuviññānaṃ āditta ṃ, cakkhusamphasso āditto, yad idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā udukkhamasukhaṃ vā, taṃ pi āditta ṃ. kena āditta ṃ, rāgagginā dosagginā mohagginā āditta ṃ, jātiya jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta n ti vadāmi.

sotaṃ bhikkhave āditta ṃ, sadde ādittā, sotaviññānaṃ āditta ṃ, sotasamphasso āditto, yad idaṃ sotasamphassapaccayā uppajjati vedavitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi āditta ṃ. kena ādit

The Fire Sermon

And there in Gaya, on Gaya Head, The Blessed One dwelt, together with the thousand monks. And there The Blessed One addressed the monks: All things, monks, are on fire. And what, monks, are all these things which are on Fire?

The eye, monks, is on fire; forms are on fire; eye-consciousness is on fire; impressions received by the eye are on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the eye, that also is on fire. And with what are these on fire? With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, pain, grief, and despair are on fire.

The ear, monks, is on fire; sounds are on fire; ear-consciousness is on fire; impressions received by the ear are on fire; and whatever sensation, pleasant, unpleasant, or neutral which originates in dependence on impressions received by the ear, that also is on fire.

taṃ, rāgagginā dosagginā mohagginā āditttaṃ, jātiya jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditttan ti vadāmi.

ghānaṃ bhikkhave āditttarim, ghandhā āditttā, ghānaviññānaṃ āditttaṃ, ghānasamphasso āditto, yad idaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi aditttaṃ. kena āditttaṃ, rāgagginā dosagginā mohagginā āditttaṃ, jātiya jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditttan ti vadāmi.

jivhā bhikkhave āditttaṃ, rasā āditttā, jivhāviññānaṃ āditttaṃ, jivhāsamphasso āditto, yad idaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi āditttaṃ. kena āditttaṃ, rāgagginā dosagginā, mohagginā āditttaṃ, jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyasehi āditttan ti vadāmi.

And with what are these on fire? With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, pain, grief, and despair are on fire.

The nose, monks, is on fire; smell is on fire; nose-consciousness is on fire; impressions received by the nose are on fire; and whatever sensation, pleasant, unpleasant, or neutral which originates in dependence on impressions received by the nose, that also is on fire. And with what are these on fire? With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, pain, grief, and despair are on fire.

The tongue, monks, is on fire; tastes are on fire; tongue-consciousness is on fire; impressions received by the tongue are on fire; and whatever sensation, pleasant, unpleasant, or neutral which originates in dependence on impressions received by the tongue, that also is on fire. And with what are these on fire? With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief, and pain are on fire.

kayaṃ bhikkhave ādittaṃ, poṭṭhabbaṃ ādittaṃ, kāyaviññānaṃ ādittaṃ, kāyasamphasso āditto, yad idaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi ādittaṃ. kena ādittaṃ, rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

manaṃ bhikkhave ādittaṃ, dhammaṃ ādittaṃ, manoviññānaṃ adittaṃ, manosamphasso aditto, yad idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, taṃ pi ādittaṃ. kena ādittaṃ, rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maranena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi.

evaṃ passaṃ bhikkhave sutavā ariyasavako cakkhusmiṃ pi nibbindati, rupesu pi nibbindati, cakkhuviññāne pi nibbindati, cakkhusamphasse pi nibbindati, yad idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati.

The body, monks, is on fire; touch is on fire; body-consciousness is on fire; impressions received by the body are on fire; and whatever sensation, pleasant, unpleasant, or neutral which originates in dependence on impressions received by the body, that also is on fire. And with what are these on fire? With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, pain, grief, and despair are on fire.

The mind, monks, is on fire; mental objects are on fire; mind-consciousness is on fire; impressions received by the mind are on fire; and whatever sensation, pleasant, unpleasant, or neutral which originates in dependence on impressions received by the mind, that also is on fire. And with what are these on fire? With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, pain, grief, and despair are they on fire.

Perceiving this, monks, the learned and noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with the impressions received by the eye; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the eye, with that also he becomes disenchanted.

sotasmim pi nibbindati, saddesu pi nibbindati, sotaviññāne pi nibbindati, sotasamphasse pi nibbindati, yad idaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati

ghānasmiṃ pi nibbindati, gāndhesu pi nibbindati, ghānaviññāne pi nibbindati, ghānasamphasse pi nibbindati, yad idaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati.

jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāne pi nibbindati, jivhāsamphasse pi nibbindati, yad idaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmiṃ pi nibbindati

Perceiving this, monks, the learned and noble disciple becomes disenchanted with the ear, with sound, with ear-consciousness, with the impressions received by the ear; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the ear, with that also one becomes disenchanted

Perceiving this, monks, the learned and noble disciple becomes disenchanted with nose, with smells, with nose-consciousness, with the impressions received by the nose; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the nose, with that also one becomes disenchanted.

Perceiving this, monks, the learned and noble disciple becomes disenchanted with the tongue, with tastes, with tongue-consciousness, with the impressions received by the tongue; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the tongue, with that also one becomes disenchanted.

kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāne pi nibbindati, kāyasamphasse pi nibbindati, yad idaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmiṃ pi nibbindati.

manasmiṃ pi nibbindati, dhammesu pi nibbindati, monoviññāne pi nibbindati, monosamphasse pi nibbindati, yad idaṃ monosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkha-masukhaṃ vā, tasmim pi nibbindati.

nibbindaṃ virājjati, virāgā vimuccati, vimuttasmiṃ vimutt'anti ñānaṃ hoti, khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karanīyaṃ, nāparaṃ itthattāyā'ti pajānati.

Imasmiṃ ca pana veyyākaranasmiṃ bhaññamane tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucciṃsu.

Vinaya I, Mahavagga pp. 34–35

Perceiving this, monks, the learned and noble disciple becomes disenchanted with the body, with touch, with body-consciousness, with the impressions received by the body; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the body, with that also one becomes disenchanted.

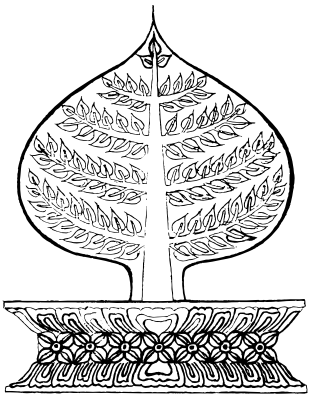
Perceiving this, monks, the learned and noble disciple becomes disenchanted with the mind, with mental objects, with mind-consciousness, with the impressions received by the mind; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on impressions received by the mind, with that also one becomes disenchanted.

And through this disenchantment, one becomes dispassionate, and by the absence of passion one becomes free, and when one is free one becomes aware that one is free; and one knows that rebirth is exhausted, that one has lived the holy life, that one has done what was to be done, and that one has nothing more to do in this body-mind existence.

While this exposition was being delivered, the minds of the thousand monks, without attachment, became free from defilements.

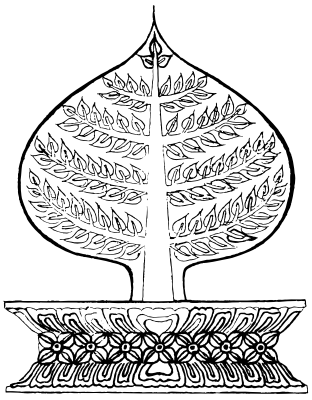
Ovāda Pātimokkha

Sabbapāpassa akaranaṃ
kusalassa upasampadā
sacittapariyodapanaṃ
etaṃ buddhāna sāsanaṃ
Khantī paramaṃ tapo titikkhā
nibbānaṃ paramaṃ vadanti buddhā
na hi pabbajito parūpaghāti
samano hoti paraṃ vihethayanto
Anūpavādo anūpaghāto
pātimokkhe ca samvaro
mattaññutā ca bhattasmiṃ
panthañ ca sayanasānaṃ
adhicitte ca āyogo
etaṃ buddhāna sāsanaṃ.



Daily Advice To Bhikkhus

Abstaining from all evil;
doing what is good;
cleansing of one's mind,
this is the teaching of all Buddhas.
Patience is the highest practice;
Nibbana is supreme, say the Buddhas;
a mendicant does not harm others;
a recluse oppresses no one.
Not insulting, not harming,
restrained according to the moral code,
moderating in food,
dwelling in solitude,
engaging in higher mental development,
this is the teaching of the Buddhas



Buddha Jayamangala Gathas

1. Bāhuṃ sahassamabhinimmjitasāyudhantaṃ
girimekhalaṃ uditaghorasasenamāraṃ
dānādidhammavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

2. Mārātirekaṃ abhiyujjhitasabbarattiṃ
ghorampan'alavakarṃ-akkhama-thaddha-yak khaṃ
khantīsudantavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

3. Nālāgirim gajavaraṃ atimattabhūtaṃ
dāvaggicakkaṃ asanīva sudāruṇantaṃ
mettambusekavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

4. Ukkhittakhaggaṃ atihatthasudāruṇantaṃ
dhāvan tiyojanapath'angulimālavantaṃ
iddhī'bhisankhatamano jitavā munindo
tantejasā bhavantu me jayamangalāni

Verses On The Buddha's Joyous Victories

1. When Mara, seated atop his trumpetting, fierce elephant Girimekhala, surrounded by his troops, created a thousand arms bearing weapons, the Lord of Sages conquered him by means of his virtues such as generosity. By this power may joyous victory be mine.

2. When the fierce, obstinate demon Alavaka, more violent than Mara, fought with him all night, the Lord of Sages conquered him by means of his patience and self-control. By this power may joyous victory be mine.

3. When the royal elephant Nalagiri, terrible as a forest fire or thunder-bolt, came at him intoxicated, the Lord of Sages conquered him with radiance of his loving-kindness. By this power may joyous victory be mine.

4. When the terrible and fearsome murderer Angulimala pursued him for three leagues with upraised sword, the Lord of Sages conquered him by resorting to his psychic powers. By this power may joyous victory be mine.

5. Katvāna kaṭṭhaṃ udaraṃ ivagabbhinīyā
ciñcāya duṭṭhavacanaṃ janakāya majjhe
santena somavidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

6. Saccaṃ vihāya matisaccaka vādaketuṃ
vādābhiropitamanaṃ ati-andhabhūtaṃ
paññāpadīpajalito jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

7. Nandopananda-bhujagaṃ vibudhaṃ
mahiddhiṃ
puttena therabhujagena damāpayanto
iddh'ūpadesa vidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

8. Duggāhadiṭṭhi bhujagena sudaṭṭhahatthaṃ
brahmaṃ visuddhijutimiddhi-bakābhidhānaṃ
ñāṇāgadena vidhinā jitavā munindo
tantejasā bhavantu me jayamaṅgalāni

5. When Ciñca, with a bundle of sticks bound to her belly to simulate pregnancy, tried to defame him in the midst of an assembly, the Lord of Sages conquered her by his calm and gentleness. By the power of this may joyous victory be mine.

6. Arrogant Saccaka, the famous disputant, was extremely blind and oveconfident, but having deviated from the truth, the Lord of Sages conquered him by lighting the lamp of wisdom. By this power may joyous victory be mine.

7. The dragon Nandopananda was intelligent and powerful, but the Lord of Sages advised His son, spiritual son, the arahat Elder to subdue him with his psychic powers. By this power may joyous victory be mine.

8. When the Brahma named Baka — pure, radiant, and powerful — was bitten by the snake of wrong views, the Lord of Sages conquered him with his medicine of knowledge. By the power of this may joyous victory be mine.

9. Etāpi buddha jayamaṅgala aṭṭhagāthā
yo vācano dinadine sarate matandī
hitvāna nekavividhāni c'upaddavāni
mokkhaṃ sukhaṃ adhigameyya naro sapañño

Bojjhangaparitta

Bojjhango satisaṅkhāto
Dhammānaṃ vicayo tathā
Viriyaṃ pīti passaddhi
bojjhaṅgā ca tathapare
samādhupekkhā bojjhangā
sattete sabbādassinā
muninā sammādakkhātā
bhāvitā bahulīkatā
samvattanti abhiññāya
nibbānāya ca bodhiyā
etene saccavajjena
sotthi me hotu sabbada

9. The wise person who earnestly memorizes these eight verses on the Buddha's joyous victories and recites them daily will be freed from diverse misfortunes and gain happiness and liberation.

Protection By Factors Of Enlightenment

The enlightenment-factors are reckoned thusly:
mindfulness,
then investigation of Dhammas,
energy, joy, tranquillity.
The enlightenment-factors continue further;
Collectedness, equanimity.
These seven, which the All-seeing
Muni has rightly taught,
cultivated and frequently practised
bring about the superknowledges,
Nibbana and Enlightenment:
By the speaking of this truth
May I always be safe.

ekasmiṃ samaye nātho
Moggallānañ ca Kassapaṃ
gilāne dukkhite disvā
Bojjhange satta desayi
to ca taṃ abhinanditvā
rogā mucciṃsu tankhaṇe
etena saccavajjena
sotthi me hotu sabbada

ekadā Dhammarājāpi
gelaññenābhipilito
Cundattherena taññeva
bhanāpetvanā sādaraṃ
sammoditvā ca ābādhā
tamhā vuṭṭhāsi ṭhānaso
etene saccavajjena
sotthi me hotu sabbada

pahina te ca abadha
tinnannampi mahesinam
maggahatakilesava
pattanuppattidhammatam
Etena saccavajjena
Sotthi to hotu sabbadā

At one time the Lord,
having seen Maha Moggallana
and Maha Kassapa
suffering from painful sickness
recited the seven factors of enlightenment
and they, rejoicing,
instantly recovered from sickness.
By these words of truth
may I always be safe.

Once, when King of Dhamma
was afflicted by illness
Maha Cunda Thera on this occasion
was kindly requested to recite.
And He rejoicing
recovered from sickness.
By these words of truth
may I always be safe.

Those three Great Sages,
were freed from their illness
Just as the Path destroys the defilements,
for those who attain it
By these words of truth
May you always be safe

Tilakkhanadi Gatha

Sabbe saṅkhārā aniccā'ti
yadā paññāya passati
atha nibbindatī dukkhe
esa maggo visuddhiyā

Sabbe saṅkhārā dukkhā'ti
yadā paññāya passati
atha nibbindatī dukkhe
esa maggo visuddhiyā

Sabbe dhammā anattā'ti
yadā paññāya passati
atha nibbindatī dukkhe
esa maggo visuddhiyā

Appakā to manussesu
ye janā pāragāmino
athā'yaṃ itarā pajā
tīramevānudhāvati

The Verses On The Three Characteristics

Impermanent is all that is conditioned.
When one sees this with wisdom
One turns away from suffering.
This is the path to purity.

Unsatisfactory is all that is conditioned.
When one sees this with wisdom
One turns away from suffering.
This is the path to purity.

All dhammas are without self.
When one sees this with wisdom
One turns away from suffering.
This is the path to purity.

There are few among humans
who go to the Further Shore;
All the rest
run about on this hither shore.

Ye ca kho sammadakkhāte
dhamme dhammānuvattino
te janā pāramessanti
maccudheyyaṃ suduttaraṃ

Kanhaṃ dhammaṃ vippahāya
sukkaṃ bhāvetha paṇḍito
okā anokaṃ āgamma
viveke yattha dūramarh

Tatrābhiratimiccheyya
hitvā kāme akiñcano
pariyodapeyya attānaṃ
cittaklesehi paṇḍito

yesaṃ sambodhi aṅgesu
sammā cittaṃ subhāvitaṃ
ādānapaṭinissage
anupādāya ye ratā

khīnāsavā jutimanto
to loke parinibbutā'ti

But those well-established in Dhamma
those who practice Dhamma
are among those who will cross over
beyond the realm of death, difficult to escape.

Abandoning the unwholesome dhamma
cultivating the wholesome dhamma
the wise go from home to homelessness
which is hard to enjoy.

Desiring that rare delight
renouncing pleasure, owning nought,
of defilements of the mind.
the wise person should cleanse himself.

Those whose minds are well-established
in the factors of enlightenment
relinquish attachments
and delight not in clinging.

They, untainted and radiant,
in this very world attain Nibbana.

Dhammasanganī Mātikā Pāṭha

Kusalā dhammā
akusalā dhammā
abyākatā dhammā

sukhāya vedanāya sampayuttā dhammā
dukkhāya vedanāya sampayuttā dhammā
adukkhamasukhāya vedanāya sampayuttā dhammā

vipāka dhammā
vipākadhamma dhammā
nevavipākanavipāka dhammā

upadinnupādaniyā dhammā
anupādinnupādāniyā dhammā
anupādinnānupādāniyā dhammā

sankiliṭṭhasankilesikā dhammā
asankiliṭṭhasankilesikā dhammā
asankiliṭṭhāsankilesikā dhammā

Passage On
The Matrix Of The Dhammasangani

wholesome dhammas
unwholesome dhammas
indetermined dhammas

dhammas, associated with pleasant feeling,
dhammas, associated with unpleasant feeling
dhammas, associated with neither pleasant nor unpleasant feeling

dhammas, which are (kamma) resultants,
dhammas, subject to resultant dhammas,
dhammas, which are neither resultant dhammas nor subject to resultant dhammas,

dhammas, kammically acquired and subject to clinging,
dhammas, not kammically acquired but subject to clinging,
dhammas, neither kammically acquired nor subject to clinging,

dhammas, defiled and subject to defilements,
dhammas, undefiled but subject to defilements,
dhammas, neither defiled nor subject to defilements,

savitakkasavicārā dhammā
avitakkavicāramattā dhammā
avitakkāvicārā dhammā

pītisahagatā dhammā
sukhasahagatā dhammā
upekkhāsahagatā dhammā

dassanena pahātabbā dhammā
bhāvanāya pahātabbā dhammā
nevadassanena nabhāvanāya pahātabbā dhammā

dassanāya pahātabbahetukā dhammā
bhāvanāya pahatabba hetukā dhammā
nevadassanena nabhāvanāya pahātabbahetukā dhammā

ācayagāmino dhammā
apacayagāmino dhammā
nevācayagāmino nāpacayagāmino dhammā

dhammas, with thought conception and discursiveness,
dhammas, without thought conception but with discursiveness,
dhammas, with neither thought conception nor discursiveness.

dhammas, accompanied by joy,
dhammas, accompanied by happiness,
dhammas, accompanied by equanimity,

dhammas, to be abandoned by insight,
dhammas, to be abandoned by (mental) development,
dhammas, to be abandoned neither by insight nor by (mental) development,

dhammas, having roots to be abandoned by insight,
dhammas, having roots to be abandoned by (mental) development,
dhammas, having roots to be abandoned neither by insight nor (mental) development.

dhammas, leading to accumulation (of kamma),
dhammas, leading to decrease,
dhammas, leading to neither accumulation nor to decrease.

sekhā dhammā
asekhā dhammā
nevasekhanasekha dhammā

parittā dhammā
mahaggatā dhammā
appamānā dhammā

parittārammanā dhammā
mahaggatārammanā dhammā
appamānārammanā dhammā`

hīnā dhammā
majjhimā dhammā
panītā dhammā

micchattaniyatā dhammā
sammattaniyatā dhammā
aniyatā dhammā

maggārammanā dhammā
maggahetukā dhammā
maggādhipatino dhammā

dhammas, of one in (noble) training,
dhammas, of one who had completed the (noble) training,
dhammas, of one who neither in the (noble) training nor one who had completed (noble) training.

limited dhammas,
exalted dhammas,
immeasurable dhammas.

dhammas, having limited objects,
dhammas, having exalted objects,
dhammas, having immeasurable objects.

inferior dhammas,
medium dhammas,
superior dhammas.

dhammas, certain with wrong result
dhammas, certain with right result
dhammas, uncertain (as to result)

dhammas, with path as object,
dhammas, with path as root
dhammas, with the path as predominant factor.

uppannā dhammā
anuppannā dhammā
uppādino dhammā

atītā dhammā
anāgatā dhammā
paccuppannā dhammā

atītārammanā dhammā
anāgatārammanā dhammā
paccuppannārammanā dhammā

ajjhattā dhammā
bahiddhā dhammā
ajjhattabahiddhā dhammā

ajjhattarammana dhammā
bahiddharammana dhammā
ajjhattabahiddhārammanā dhammā

sanidassanasappaṭighā dhammā
anidassanasappaṭighā dhammā
anidassanāppaṭighā dhammā

dhammas, that have arisen,
dhammas, that have not arisen,
dhammas, that are bound to arise.

past dhammas,
future dhammas,
present dhammas.

dhammas, with a past object,
dhammas, with a future object,
dhammas, with a present object.

internal dhammas,
external dhammas,
internal and external dhammas.

dhammas, with internal objects,
dhammas, with external objects,
dhammas, with internal and external objects

dhammas, manifest and reactive
dhammas, non-manifest and reactive
dhammas, non-manifest and non-reactive

Catuvīsati Paccaya

Hetupaccayo
ārammanapaccayo
adhipatipaccayo
anantarapaccayo
samanantarapaccayo
sahajātapaccayo
aññamaññapaccayo
nissayapaccayo
upanissayapaccayo
purejātapaccayo
pacchājātapaccayo
āsevanapaccayo
kammapaccayo
vipākapaccayo
āhārapaccayo
indriyapaccayo
jhānapaccayo
maggapaccayo
sampayuttapaccayo
vippayuttapaccayo
atthipaccayo
natthipaccayo
vigatapaccayo
avigatapaccayo

Twenty-Four Conditions

Root condition
object condition
predominance condition
proximity condition
contiguity condition
co-nascence condition
mutuality condition
support condition
decisive-support condition
pre-nascence condition
post-nascence condition
frequency condition
kamma condition
resultant condition
nutriment condition
faculty condition
concentration condition
path condition
association condition
dissociation condition
presence condition
absence condition
disappearance condition
non-disappearance condition.

Attha Mahāpurisa Vitakka

appicchassā'yaṃ dhammo nā'yaṃ dhammo mahicchassa

santuṭṭhassā'yaṃ dhammo nā'yaṃ dhammo asantuṭṭhassa

pavivittassā'yaṃ dhammo nā'yaṃ dhammo sanghanikāramassa

āraddhaviriyassā'yaṃ dhammo nā'yaṃ dhammo kusītassa

upaṭṭhita satissā'yaṃ dhammo nā'yaṃ dhammo muṭṭhassatissa

samāhitassā'yaṃ dhammo nā'yaṃ dhammo asamāhitassa

paññāvantassā'yaṃ dhammo nā'yaṃ dhammo duppaññassa

nippapañcaramassā'yaṃ dhammo nippapañcaratino nā'yaṃ dhammo papañcārāmassa papañcaratino.

Eight Great Noble Thoughts

1. This Dhamma is for one who wants little, not for one who wants too much.

2. This Dhamma is for one who is contented, not for one who is discontented.

3. This Dhamma is for one who loves seclusion, not for one who loves society.

4. This Dhamma is for one who is energetic, not for one who is indolent.

5. This Dhamma is for one who is mindful, not for one who is unmindful.

6. This Dhamma is for one who is composed, not for one who is restless.

7. This Dhamma is for one who is wise, not for one who is unwise.

8. This Dhamma is for one who delights in freedom from impediments, not for one who delights in impediments.

Caturārakkhā Bhāvanā

Buddhānussati

Buddhānussati mettā ca
asubhaṃ maranassati
Iti imā caturārakkhā
bhikkhu bhāveyya sīlavā

Anantavitthāra gunaṃ
gunatonussaraṃ muniṃ
Bhāveyya buddhimā bhikkhu
buddhānussatimādito

1. Savāsane kilese so
eko sabbe nighātiya
Ahū susuddhasantāto
pūjānaṃ ca sadā'raho.

2. Sabbakālagate dhamme
sabbe sammā sayaṃ muni
sabbākārena bujjhitvā
eko sabbaññutam gato.

Four Protective Meditations

Recollection Of Buddha

The recollection of the Buddha, loving kindness, the unattractiveness of the body, and mindfulness of death are four protections which a virtuous monk should cultivate.

An intelligent monk should cultivate
the recollection of the Buddha first,
through the contemplation of the Sage's
infinite and excellent qualities.

1. Destroyed He alone all the defilements without a trace.
Fully purified was his mental continuum,
and He was ever worthy of offerings.

2. Having perfectly understood
all temporal dhammas in every way
the Sage alone
attained to omniscience.

3. Vipassanādivijjāhi
sīlādicaranehi ca
Susamiddhehi sampanno
gaganābhehi nāyako

4. Sammāgato subhaṅ ṭhānaṃ
amogha vacano ca so
tividhassā'pi lokassa
ñātā niravasesato

5. Anekehi gunoghehi
sabbāsattuttamo ahu
Anekehi upāyehi
naradamme damesi ca

6. Eko sabbassa lokassa
sabbasattānusāsako
Bhāgyaissariyādīnaṃ
gunāṃ paramo nidhi

7. paññā'ssa sabbadhammesu
karunā sabba jantusu
Attatthānaṃ paratthānaṃ
sādhikā guna jeṭṭhikā

3. With knowledge born of insight
with conduct born of virtue,
endowed with accomplishments was He,
as the sun in the sky.

4. He attained the best state.
Never vain were His words.
Knower in full
Of the threefold world was He.

5. By his ocean of virtue
highest of all beings became He
and with methods diverse
the tamable He tamed.

6. For the entire world He alone,
teacher of all beings became.
The Blessed Lord of qualities supreme
and treasury of all virtues was He.

7. He was wise in all ways
toward all beings compassionate.
For his own good and the weal of others
further high virtue had He.

8. Dayāya pāramī citvā
paññāya'ttānamuddhari
Uddhari sabba dhamme ca
dayāyañña ca uddhari

9. Dissamāno'pi tāva'ssa
rūpakāyo acintiyo
Asadhāra ñānaḍḍhe
dhammakāye kathā'vakāti.

Metta Bhavana

1. Attūpamāya sabbesaṃ
sattānaṃ sukhakāmataṃ
passitvā kamato mettaṃ
sabbasattesu bhāvaye

2. Sukhi bhaveyyaṃ nidukkho
ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhī hontu
majjhatthāca'tha verino

8. Through pity He cultivated perfections,
through wisdom liberated himself.
Penetrated He all phenomena
and through compassion rescued others.

9. Even the appearance of his physical body
was beyond compare;
unmatched was His great wisdom,
beyond words was His knowledge.

Meditation On Loving-Kindness

1. Having seen that all beings, like oneself,
have a desire for happiness,
one should methodically develop
loving-kindness towards all beings.

2. May I be happy, and free from suffering!
And, always, like myself,
may my friends, neutral persons,
and the hostile, be happy too.

3. Imamhi gāmakkhettamhi
satta hontu sukhi sada
Tato para? carajjesu
cakkavalesu jantuno

4. Samanta cakkavalesu
sattanantesu panunam
sukhino puggala bhuta
attabhavagata siyum

5. Tatha itthi puma ce'vā
ariya anariya' pi ca
Deva nara apayattha
tatha dasa disasu ca'ti

Ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhī attānaṃ pariharāmi. Ahaṃ viya mayhaṃ ācariyupajjhāyā mātāpitaro hitasattā majjhattika sattā verī sattā averā hontu, abyapajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu dukkhā muñcatu yathā laddha sampattito māvigacchantu kammassakā.

3. May all beings in this village,
in this state, in other countries,
and in the world systems
be ever happy.

4. May all persons, individuals,
beings, creatures
in all world systems
be ever happy.

5. So too, may all women, men,
noble ones, non-noble ones,
gods, humans, and beings
in the lower worlds be happy.
May all beings in the ten directions be happy.

May I be free from hatred! May I be free from affliction! May I be free from worry! May I live happily! As I am, so also may my parents, teachers, preceptors, friendly, indifferent, and hostiles beings, be free from hatred! May they be free from affliction! May they be free from worry! May they live happily! May they be released from suffering! May they not be deprived of their fortune, duly acquired! All have kamma as their own.

Imasmiṃ vihāre, imasmiṃ gocaragāme, imasmiṃ nagare. imasmiṃ raṭṭhe, imasmiṃ cakkavāle, issarajanā sīmaṭṭhakadevatā, sabbe sattā, sabbe pānā, sabbe bhūtā, sabbe puggalā, sabbe attabhāva pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe amanussā sabbe vinipātikā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muncantu, yathā laddha sampattito māvigacchantu, kammassakā.

Karanīya Metta Sutta

karanīyaṃ atthakusalena
yaṃ taṃ santaṃ padaṃ abhisamecca
sakko ujū ca sūjū ca
suvaco c'assa mudu anatimāni

santussako ca subharo ca
appakiccoca sallahuka-vutti
santindriyo ca nipako ca
appagabbho kulesu ananugiddho

May all beings,… all living things… all creatures… all persons… all those who have arrived at a state of individuality, all women… all men… all noble ones… all non-noble ones… all gods,… all humans,… all non-humans,… all those who are in the hell, and in this temple,… village,… town,… this country,… in this world,… in this galaxy,… May they be free from worry! May they live happily! May they be released from suffering! May they not be deprived of their fortune, duly acquired! All have kamma as their own.

Loving-Kindness Discourse

One skilled in good, wishing to attain
that state of peace should act thus:
one should be able, straight, upright,
obedient, gentle, and humble.

One should be content, easy to support,
with few duties, living lightly,
controlled in senses, discreet,
not impudent, unattached to families.

na ca khuddaṃ sāmacare kiñci
yena viññū pare upavadeyyuṃ
sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā

ye keci pānabhūtatthi
tasā vā thāvara vā anavasesā
dīghā vā ye mahanta vā
majjhimā rassakānuka-thūlā

diṭṭhā vā yeva adiṭṭhā
ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukhitattā.

na paro paraṃ nikubbetha
nātimaññetha katthacinaṃ kañci
byārosanā paṭighasaññā
nāññaṃ aññassa dukkhaṃ iccheyya

One should not do any slight wrong
for which the wise might censure one.
May all beings be happy and secure!
May all beings have happy minds!

Whatever living beings there may be
without exception, weak or strong,
long, large, middling,
short, subtle, or gross,

visible or invisible,
living near or far,
born or coming to birth
may all beings have happy minds!

Let no one deceive another
nor despise anyone anywhere.
Neither in anger nor enmity
should anyone wish harm to another.

mātā yathā niyaṃ puttaṃ
āyusā ekaputtaṃ anurakkhe
evampi sabba bhūtesu
mānasaṃ bhāvaye aparimānaṃ

mettañ ca sabbalokasmiṃ
mānasaṃ bhāvaye aparimānaṃ
uddhaṃ adho ca tiriyañ ca
asambādhaṃ averaṃ asapattaṃ

tiṭṭhañ caraṃ nisinno vā
sayāno vā yāvat'assa vigatamiddho
etaṃ satiṃ adhiṭṭheyya
brahmaṃ etaṃ vihāraṃ idha māhu

diṭṭhiñ ca anupagamma sīlavā
dassanena sampanno
kāmesu vineyya gedham na hi jātu
gabbhaseyyaṃ punaretī'ti.

As a mother would risk her own life
to protect her only child,
even so towards all living beings
one should cultivate a boundless heart.

One should cultivate for all the world
a heart of boundless loving-kindness,
above, below, and all around,
unobstructed, without hate or enmity.

Whether standing, walking, or sitting,
lying down or whenever awake,
one should develop this mindfulness;
this is called divinely dwelling here.

Not falling into erroneous views,
but virtuous and endowed with vision.
removing desire for sensual pleasures,
one comes never again to birth in the womb.

Khandhaparitta

apādakehi me mettaṃ
mettaṃ dipādakehi me
catuppadehi me mettaṃ
mettaṃ bahuppadehi me
mā maṃ apādako hiṃsi
mā maṃ hiṃsi dipādako
mā maṃ catuppado hiṃsi
mā maṃ hiṃsi bahuppado
sabbe sattā sabbe pānā
sabbe bhūtā ca kevalā
sabbe bhadrāni passantu
mā kañci pāpa māgamā

Mettānisaṃsa Sutta

Evaṃ me sutaṃ ekaṃ samayaṃ bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhu āmantesi: bhikkhavo ti, bhadante'ti te bhikkhū bhagavato paccassosuṃ. bhagavā etad avoca.

Sutta On The Protection By Loving-Kindness

May those with no feet receive my love;
May those with two feet receive mv love;
May those with four feet receive my love;
May those with many feet receive my love;
May those with no feet not hurt me
May those with two feet not hurt me
May those with four feet not hurt me
May those with many feet not hurt me
May all beings, all those with life,
May all who have become, all in their entirety,
May all see what is good.
May suffering not come to anyone.

The Benefits Of Loving-Kindness

Thus have I heard. At one time the Buddha was living in Savatthi at Jeta's grove in the park of Anathapindika. There the Buddha addressed the bhikkhus: "O bhikkhus." "Yes, Venerable Sir," those bhikkhus replied. The Buddha said:

mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṃsā pāṭikaṃkhā. katame ekādasa?

sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammulho kālaṃ karoti, uttariṃ appativijjhanto brahmalokūpago hoti.

mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yanīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṃsā pāṭikaṃkhā.

Idamavoca bhagavā. attamanā to bhikkhū bhagavato bhāsitam abhinandun'ti.

O bhikkhus, there are eleven benefits from loving-kindness that arise from the emancipation of the heart, if repeated, developed, made much of, made a habit of, made a basis of, experienced, practiced, well started, these eleven benefits are expected. What eleven?

One sleeps well; gets up well; does not have nightmares; becomes affectionate to human beings; becomes affectionate to non-human beings; the deities protect one; neither fire nor poison nor a weapon affect one; one's mind becomes calm immediately; one's complexion brightens; one dies without confusion; beyond that, if one does not comprehend the highest, one goes to the world of the brahmas.

O bhikkhus, there are eleven benefits from loving-kindness that arise from the emancipation of the heart, if repeated, developed, made much of, made a habit of, made a basis of, experienced, practiced, well started, these eleven benefits are expected.

Thus spoke the Exalted One. Delighted, those bhikkhus rejoiced in what the Exalted One had said.

Asubhānussati

1. Aviññāna'subhanibhaṃ
saviññana'subham imaṃ
Kāyaṃ asubhato passaṃ
asubhaṃ bhāvaye yati

2. Vanna santhāna gandhehi
āsayokāsato tathā
Paṭikkūlāni kāye me
kunapāni dvisolasa

3. Patitamhā'pi kunapā
jegucchaṃ kāyanissitaṃ
Ādhāro hi sucī tassa
kāyo pi kunape ṭhitaṃ

4. Mīlhe kimiva kāyo'yaṃ
asucimhi samuṭṭhito
Anto asuci sampunno
punna vaccakutī viya

Meditation On
The Unattractiveness Of The Body

1. Unattractive is the corpse
so too the living body.
Seeing the body as unattractive
one should meditate on this.

2. In this body are thirty-two parts
unattractive in regard to
their color, shape, smell,
location, and delimitation.

3. The outflows of the body
are as repulsive as filth.
The parts that support the body
are equally as repulsive.

4. Like a worm born in filth
this body was formed in filth.
Inside it is full of impurities
just like a full cess-pit.

5. Asuci sandate niccaṃ
yathā medakathālikā
Nānākirnikulāvāso
pakkacadanikāviya

6. Ganḍabhūto rogabhūto
vanabhūto samussayo
Atekiccho' tijeguccho
pabhinnakunapūpamo'ti

Maraṇa Sati

Pavāta dīpa tullyāya
sāyu santati yākkhayaṃ
parūpamāya sampassaṃ
bhāvaye maranassatiṃ

mahāsampatti sampattā
yathā sattā matā idha
tathā ahaṃ marissāmi
maraṇaṃ mama hessati

5. Impurities always flow out
like fat from a clay-pot.
The body is home to various kinds of worms
just like a compost pile.

6. Like a boil, a disease,
a wound-incurable,
repulsive, and frail,
this body is like a foul corpse.

Meditation On Death

Like a flame blown out by the wind
this life-continuum goes to destruction;
recognizing one's similarity to others,
one should develop mindfulness of death.

Just as people who have achieved
great success in the world have died,
so too I must certainly die.
Death is harassing me.

uppattiyā sah'evedaṃ
maraṇaṃ āgataṃ sadā
maranatthaya okāsam
vadhako viya esatī

īsakaṃ anivattaṃ taṃ
satataṃ gaman'ussukaṃ
jīvitaṃ udayā atthaṃ
suriyo viya dhāvati

vijju bubbula ussāva
jalarājī parikkhayaṃ
ghātako'vā ripū tassa
sabbatthāpi avāriyo

suyasatthāma puññ'iddhi
buddhi vuddhi jinadvayaṃ
ghātesi maraṇaṃ khippaṃ
kā to mādisake kathā

paccayānañ ca vekallyā
bahirajjhatt'upaddavā
maramoraṃ nimesā pi
maramano anukkhaṇan ti.

Death always comes along
together with birth,
searching for an opportunity
like a murderer out to kill.

Not the least bit stoppable,
always going forward,
life rushes towards its end
like the rising sun to its setting.

Like lightning, a bubble, dew drops,
or a water-line, life is destroyed;
death is like a murderer after his foe,
completely unrestrainable.

Death slays those great in glory,
in strength, merit, powers, and wisdom,
and even the two kinds of Conquerors;
no need to speak about one like me.

Due to a lack of the supports of life
or to some inner or outer misfortune,
I who am dying moment after moment
can die in the blink of an eye.

animittaṃ anaññātaṃ
maccānaṃ idha jīvitaṃ
kasirañ ca parittañ ca
tañ ca dukkhena samyutaṃ

na hi so upakkamo hoti
yena jātā na mīyare
jarampi patvā maraṇaṃ
evaṃ dhammā hi pāṇino

phalānaṃ iva pakkānaṃ
pāto papatato bhayaṃ
evaṃ jātāna maccānaṃ
niccaṃ maraṇato bhayaṃ

yathāpi kumbhakārassa
katā mattikā bhājanā
sabbe bhedanā pariyantā
evaṃ maccāna jīvitaṃ

daharā ca mahantā ca
ye bālā ye ca paṇḍitā
sabbe maccu vasaṃ yanti
sabbe maccu parāyaṇā

The life of mortals is signless,
its length cannot be known in advance;
it is difficult and limited
and tied up with suffering.

There is no possibility
that mortals shall not die;
having reached old age they die
such is the nature of living beings.

As fruit, when ripe,
has to fall,
so all beings live constantly
in the fear that they will die.

As a potter's earthen jars
eventually must all break up,
so too does the life of mortals,
eventually come to an end.

The young and the old,
the foolish and the wise,
all move in the grip of death;
all finally end in death.

anicca vata saṅkhārā
uppāda vayadhammanino
uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho

aciraṃ vata'yaṃ kāyo
paṭhaviṃ adhisessati
chuddho apetaviññāṇo
niratthaṃ va kalingaraṃ

anabbhito tato āga
ananuññāto ito gato
yathāgato tathā gato
kā tattha paridevanā

Pattanumodana

Idaṃ no ñātīnaṃ hotu
sukhitā hontu ñātayo
(*three times*)

Yathā vārivahā purā
paripārenti sāgaraṃ

Impermanent are all conditional things,
subject to rise and fall away;
having arisen they then must cease
blissful is it when they subside.

Before long this body will lie
cast away upon the ground,
bereft of all consciousness
like a useless block of wood.

Uninvited he came here,
without leave he departed.
He went just as he came,
so why lament?

Sharing Merits

Let this merit go to our relatives;
may our relatives be happy.

As the rivers full of water
go to make the ocean full,

evaṃ eva ito dinnaṃ
petānaṃ upakappatu.

Unname udakaṃ vattaṃ
yathā ninnaṃ pavattati
evaṃ eva ito dinnaṃ
petānaṃ upakappatu

Āyūrarogya sampatti
sagga sampattiṃ eva ca
atho nibbāna sampatti
iminā te samijjhatu.

Icchitaṃ patthitaṃ tuyhaṃ
sabbameva samijjhatu
pūrentu cittasankappā
manijotiraso yathā.

Icchitaṃ patthitaṃ tuyhaṃ
sabbameva samijjhatu
pūrentu cittasankappā
cando pannarasī yathā.

Icchitaṃ patthitaṃ tuyhaṃ
khippameva samijjhatu
sabbe pūrentu saṅkappā
cando pannarasī yathā.

so may that which is given here
go to the benefit of the departed.

As water fallen on the highlands
flows down to the plains below,
so may that which is given here
go to the benefit of the departed.

By this may you achieve
longevity, good health,
a rebirth in the heavens,
and the attainment of nibbana.

May all your hopes and wishes succeed,
may all your desires be fulfilled
as if by the wish-fulfilling gem.

May all your hopes and wishes succeed,
may all yours desires be fulfilled
like the moon on the full-moon day.

May all your hopes
and wishes quickly succeed,
may all yours desires be completely fulfilled
like the moon on the full-moon day.

Sharing Loving-Kindness

1. May ***I*** be well, happy and peaceful. May no harm come to me, May no difficulties come to me, May no problems come to me, May I always meet with success.

May I also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

2. May my ***parents*** be well, happy and peaceful. May no harm come to them, May no difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

3. May my ***teachers*** be well, happy and peaceful. May no harm come to them, May no difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

4. May my ***relatives*** be well, happy and peaceful. May no harm come to them, May no difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

5. May my ***friends*** be well, happy and peaceful. May no harm come to them, May no difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

6. May all ***indifferent persons*** be well, happy and peaceful. May no harm come to them, May no

difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

7. May my ***enemies*** be well, happy and peaceful. May no harm come to them, May no difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

8. May ***all living beings*** be well, happy and peaceful. May no harm come to them, May no difficulties come to them, May no problems come to them, May they always meet with success.

May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.